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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MARCH 11, 1848. N. S. FOLSOM, EDITOR.

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For the Register.

NOTICE OF DR. STORRS' DISCOURSE.

BOSTON, Feb. 22nd, 1848.

I have just read the Discourse of Dr. Storrs, preached at the funeral of the Rev. Dr. Codman, Dec. 27th, 1847. Unwelcome visions of the past, associated, in the discourse, with the feelings of that solemn occasion, have induced this transient notice of it. The text is from Hebrews XI.—16th: "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

The remarks of Dr. Storrs are arranged under the three distinct heads, naturally suggested by the text. I. A distinguishing characteristic of the Christian. II. God's amazing condescension. III. The glorious prospects that open on the eye of faith.

These topics are appropriately illustrated in the usually animated and forcible, though somewhat declamatory style of the author, and must have left a salutary impression on the multitude assembled to hear it. A few pertinent "reflections" are added, and then a biographical sketch, in which a just tribute is paid to the character of Dr. Codman. And the closing addresses to the bereaved family and friends are deeply affecting and impressive.

In speaking of the character of Dr. Codman, the preacher could not, with propriety, avoid some allusion to the unhappy controversy in which he was engaged with a portion of his parish, in the early days of his ministry. Nor do we find fault with any thing Dr. Storrs has said in praise of Mr. Codman's conduct, in that controversy. Those who differed from him most, in opinions, and suffered most from the course he saw fit to pursue on that occasion, never seriously doubted the sincerity of his zeal for Religion; or that he was actuated by the highest sense of ministerial duty.

On page 25th, after assuming, what is not exactly true, that "the pastor's right to control his own pulpit" was *challenged;* (they merely complained of his *abuse* of that right)—and *that* because "he disclaimed ministerial fellowship with men who "brought another doctrine," &c., the preacher proceeds:

"This is not the time to enter into the merits of a controversy so long and warmly maintained, and now so generally acknowledged to bear directly on the vitalities of Gospel ministration. But it is not inopportune to say, that it was conducted, on the part of the youthful pastor, with a moderation and Christian heroism rarely exhibited on the broad arena of ecclesiastical strife, even by men of riper years." Thus far there is no just cause of offence. Perhaps a paragraph farther might be tolerated; for no doubt Mr. Codman sincerely, though, we think, erroneously, thus believed. "It was the cause of heaven and of vital Christianity which he defended; it was to maintain the faith of the Puritan Fathers and their descendants—the Warhams, the Mavericks, and Mathers—who had preceded him on this fair field, that he strove; it was to win souls to Christ and prepare them for the "heavenly city" to the exclusion of every personal consideration and private interest, that he hazarded reputation, endured reviling, and emulated in fortitude the martyrs at the stake."

Had Dr. Storrs been satisfied to leave this exciting topic here, many painful regrets, it is believed, had been spared to many hearts.

But notwithstanding his disclaimer, he does "enter into the merits of the controversy," and with a freedom, not to say bitterness of remark, wholly *inopportune*, and no way creditable to his good taste, or good feeling.

"It was non ew principle," he says, "for which he contended; God himself had announced it in the controversy between Cain and Abel; Paul and his brethren had distinctly proclaimed it; and that light can have no "fellowship with darkness," and "Christ no communion with Belial," is a fact engraven on every undefiled heart. Unhappily this heaven-born principle had been supplanted in the days referred to, as often in earlier days, by a spurious catholicism that allowed to bare profession the credit of truthfulness, and to errors claiming sincerity, the honor due only to God's testimony. But our dear brother felt himself called upon to reaffirm it in the position he held, and to unite himself with his fathers and brethren in the Evangelical ministry, in purging the temple of the Lord and honoring the pulpit, as ordained of heaven only for the occupancy of those who "preached Christ and him crucified." God heard his prayers, gave him large measures of wisdom and strength, and brought him off conqueror, and more than conqueror, from the conflict; nor can his name fail to be identified, in all future generations, with the struggle of the Evangelical churches of New England in the nineteenth century, to maintain their hallowed rights and their primitive faith, against the usurpations of a false liberalism and covert infidelity."

Knowing that the family of Dr. Codman, and the people of his *charge* were sorely grieved by this ill-judged and severe attack upon many of his friends, whom they had invited to be there; and who had come, in Dr. Storrs' own beautiful expression, in closing his discourse—"to catch the hallowed fire from that altar, on which our friend and brother has laid his body a sacrifice, and in the light of its sacred flame to trace their way through this darksome world to that "better country,"—it was hoped, and on all sides presumed, he would suppress the offensive passage, in printing.

Instead of this, he has appended a Note, which leaves no doubt, if there were any doubt before, where he intended his denunciation to apply. For whomsoever else he might include, in this description, what shadow of pertinence can it have, if not to designate the individuals, for "disclaiming ministerial fellowship" with whom, Mr. Codman became involved in the controversy in question. "It is not intended," says Dr. Storrs in the note, "to affirm that the Unitarians generally, of that day or of this, are chargable with infidelity, either disguised or open. Far from it. Nor perhaps are they fully aware of the *tendencies* of their free speculations, even since the developments of the past three or four years, within the limits of their own denomination." Moreover, the Unitarian denomination are made accountable for the infidelity that has been developed in their struggle with the Evangelical churches. We are further told in the Note, that "such was the state of things thirty years ago, that professor Stuart, though neither a prophet, nor a prophet's son, said with prophetic clearness, in his Letters to Dr. Channing—"The simple question between the parties here is soon to be, whether *natural* or *revealed* religion is our guide and hope." "The spirit of doubt and unbelief," then exhibited, was the same that has given birth to "the latest form of infidelity."

But whatever its results, good or bad, thus far the Unitarian or Liberal party, so called, are not entitled to the credit of bringing on or encouraging this controversy. They would fain have avoided it; not from any want of confidence in their principles, but from a just dread of the bitter fruits of party strife. And from the first they uniformly acted on the defensive. They had rather the Truth would continue to make its noiseless way, as for many years it had done, under the milder forms of discussion, making no violent breach among the churches of different denominations.

But does Dr. Storrs really believe, that there is more of positive infidelity amongst us, because of the "free speculations," to which he alludes? He may be assured then, that very much of the "doubt and unbelief," which before was latent, floating silently, but with a most deleterious influence, in the public mind, and which was caused, in some degree at least, I doubt not, by the repulsive spirit of Calvinism; has been solved and settled, by free discussion, on the side of *revealed* Religion; on the side of pure Christianity. And whatever *form* infidelity may assume, it is infinitely better it should be out and visible, than like the morbid humors of the human body, secretly spreading their deadly infection.

And we doubt not the legitimate *tendencies* of the free discussion, still going on, are to result in a clearer knowledge and appreciation of the character and claims of the Sacred Scriptures; and a more accurate definition of the bounds, between *natural* and *revealed* religion.

But Dr. Storrs has allowed himself to enter yet *more deeply into the merits* of this controversy, by an *Appendix* to his printed sermon.

I trust it was not *designed*, but sure its natural tendency is, to fan up anew the coals of strife and *trouble* from their lowest depths, the long settled waters of contention. This farther step which we must at least call indiscreet, was no way needed to *illustrate* the character of Dr. Codman, and cannot do it but solely at the expense of the other side. And if we could esteem it Christian, or even decorous, at this late day, and this solemn moment, to rake open the sleeping ashes of the dead, or renew and aggravate the anguish of the bereaved living, we could accumulate *extracts* from the numerous documents, which this controversy called forth, and which, as Dr. Storrs says,—(page 25th) "are before the world,"—to show not only "that the whole proceeding" relative to the settlement of Mr. Codman, "was conducted with unwonted unanimity and harmony," but with equal fairness and candor, and equal care to avoid after misunderstandings, on the other side.

The *communication*, from which Dr. Storrs has so largely copied, in his appendix, certainly is not the most "*plain, explicit*, and *decided* avowal of religious opinions." We would not dare to charge upon it any "equivocation or disguise." And yet, we have been in the habit of thinking there was some little ambiguity in the phrases,—"doctrines of the reformation, doctrines of the cross, and peculiar doctrines of the Gospel." And in the whole original *communication* of nearly three octavo pages, avowedly made on purpose "*to prevent future difficulties, and misunderstanding*" between the pastor and the people, and to make them "fully acquainted with his religious opinions," there is no one doctrine definitely expressed, except the naked doctrine of the Trinity.

Accompanying the vote of the Church of the Parish, published in the Appendix of Dr. Storrs, is a Letter of the Parish Committee, "unanimously approved at a Parish meeting," in which every suggestion in Mr. Codman's communication is fully met and answered. It begins by saying,—

"Although there may be a difference in opinion among us, respecting some parts of the Holy Scriptures, your communication is received with pleasure, and general satisfaction." And again,—"In our present imperfect state, various opinions and discordant sentiments will exist, and occasions occur for the exercise of a spirit of condescension, patience, and toleration; this spirit we wish to cultivate, as we all acknowledge the same Great Head of the Church," &c.

And again,—"A general unanimity and spirit of accommodation, we hope, will continue among us, and should you accept our call to the important duties of a Gospel Minister, we have no doubt but you will use your endeavors to promote peace and friendship among the people of your charge, and to continue and confirm it among our sister churches and their pastors, and the University, of which you will be an overseer."

Moreover, we are free to say, because we do personally know, that not a little alarm was occasioned in the Parish, by the communication of Mr. Codman, as to the matter of his Exchanges. And among those documents, which "are before the world," there is ample proof, that previous to the passage of those votes, in Dr. Storrs' Appendix, several of the members had free conversation with Mr. Codman on the subject, assuring him that it was the general wish and expectation, that he would exchange with the Ministers of those neighboring Churches, with whom they had ever been in most intimate fellowship, as essential to his success, and to the peace and welfare of the Society. Mr. Codman, it is true, gave those gentlemen no positive pledge, nor was it expected or desired, that he would. But from assuring them of his intention to join the Boston Association, and be upon terms of *intimacy and friendship* with them; that "he expected to exchange with Mr. Harris very often,"—and from the general tenor of his conversation with them, their doubts were removed. Their report, moreover, appears to have left no doubt of Mr. Codman's intention to make his exchanges in accordance with the desire and expectation of the parish, and no disposition to oppose his settlement.

A glance at the origin of this flourishing branch of the Church and Society in Dorchester, will remove all surprise that they were thus tenacious on the subject of ministerial exchanges. They grew up from the overflowing of the parent Society, then under the pastoral care of the Rev. Mr. Harris. So satisfied were they with his ministrations, and so averse to entire separation, that after they had built and dedicated their Meeting House, they agreed by a "unanimous vote," to cede it to the Town, "in fee simple forever," as a place of worship, on condition that the minister they might settle should be paid out of the Town income, virtually as colleague with Mr. Harris.

This proposition was made to the Town, at a legal meeting called for the express purpose, Nov. 25th, 1806. After mature deliberation, it was thought best to form a separate Church and Society, and in due time measures were taken accordingly. And "through the whole transaction,—a *Christian spirit of love and harmony* was evinced, of which, perhaps, there is no fairer instance in the ecclesiastical history of our country." All the Churches invited to assist in organizing the new Church, and seven out of the eleven present at the ordination of Mr. Codman, were under the care of ministers of the liberal, or Unitarian party.

When therefore it seemed evident, that Mr. Codman intended to exchange only with Calvinists, we are not to wonder, that there was "a dissatisfaction and uneasiness in the parish, daily increasing;"—that the bright morning of his prospects, in Dr. Storrs' language, was so soon "succeeded by clouds and storms."

As already intimated, we yield not to Dr. Storrs in our high estimation of Dr. Codman's character as a man; and of his devoted zeal and fidelity as a Christian minister. And we sincerely sympathize with his afflicted family and society. Still it has always been with us a matter of regret, that his sense of duty prompted him to aid in the arrogant and vain attempt of some of "his fathers and brethren in the ministry," to purge the temple of the Lord, and regulate the *occupancy* of the Christian Pulpit.—And however honorable and satisfactory the success of his labors, we are constrained to believe, that if he had, in the outset, withheld his sympathies from party divisions, and more intimately consulted the wishes and the welfare of all his Society, the result of his labors had been far more honorable and satisfactory here, and the subject of greater rejoicing in Heaven.

L. C.

For the Register.

THE NEED OF GOOD PREACHERS.

MR. EDITOR,—In the Register of March 19, I read the good sensible remarks over the letters (I think) "H. G. E."—It was good plain true doctrine, which will do good, and such as nearly all like to read. In any town or village, where there are but few—even only "two or three"—how devotionally they may worship in a room together—read, be instructed—be made better and happier—as much so, as if they worshipped in a Cathedral—and would not have the trouble of leaning on the Unitarian Association or sending constantly for the "smart men."

But while my brother "H. G. E." talks well on the subject as far as he goes, 'tis very plain to be seen, he only goes half way—has only given one side of the cases he refers to. We wish he had taken the other side also, and given more of his good sensible hints, and enquired how large a proportion who choose the profession never will and never can make suitable preachers, and should not have selected that profession,—and, when they do, many times with the worldly view for "support," without *enough* of the *higher* motive, and, before they can get settled, have a family of many children, and "one in his arms." If he is lacking in fair talents or qualifications, how difficult it must be for him to do much for any society to make them any happier or better, than by their social worship in their room. And if he were settled it would not prove satisfactory to either party.

How often it is that young men choose this profession as a matter of convenience, is not for me to say. But sure 'tis, that a great many appear unsuited and unqualified for the high and holy station. And to this great inability or deficiency, as much as to the indiscretion and bad management of parishioners, is the cause of so much difficulty in very many societies. A good society want a pastor who is a *good* man, and capable of instructing. Such an one,—how *much* he is caressed by all, loved as the *best friend*. If he has neither qualification, and only wants "a support," how different is the condition of the society. Let all ministers and people look to this and do better.

A LAYMAN.

For the Register.

COLONIZATON.

Shall the work go on? It is a work of deep interest to those whom it most nearly concerns. It is, with them, a question of freedom or slavery for life, and so far as they or we can safely calculate, for their posterity also. If they can be aided, they and their posterity can be free. If not, they have no more prospect of freedom than any other slaves.

The question is deeply interesting, on account of the number of those immediately interested. Of the 364 applicants to whom, at the time of the annual meeting, the Society had promised aid within the year, more than 290 are known to the writer to be slaves, whose freedom depends on their emigration; and the same is probably true of others. Of the additional 100, in whose behalf an application was received during the meeting, about 40 are of the same class. The number of slaves now imploring our aid is therefore from 300 to 350, and will doubtless increase during the year.

The question is one of deep interest to many other slaves, to whom freedom has not yet been offered, and to whom, if these are disappointed, it will not be offered, till some unforeseen change shall encourage their masters to hope that the offer will not prove a cruel mockery. We know, as well as anything of the kind can be known while yet future, that if the Society is enabled to secure the freedom of these, other applications will follow, as numerous as our means shall enable us to meet. In this point of view, the question relates to the freedom, not of hundreds merely, but of thousands.

Other considerations might be mentioned, but there is not room for them here. Nor are they needed. There are multitudes who think that Colonization is a good work, and must be sustained.

If the work is to go on, the Society must be promptly and liberally aided. It is impossible to raise funds by traveling agents, so fast as they must come in, to avoid serious embarrassment and injury. To meet all these applications, and to pay bills that would soon become due for the expenses of emigrants already gone, the Society had in its treasury, at the time of the Annual Meeting, only two hundred and sixty-eight dollars and forty-six cents.

The crisis, therefore, is one which calls on our friends, everywhere, to do what they can. If each of those who wish to see our object accomplished, will forward, by mail or otherwise, whatever he or she can spare for such a purpose; and if those who can, will induce their neighbors to do likewise, disaster may be averted, these slaves may be made free, and great good may be done to Africa. JOSEPH TRACY.

Colonization Office,
Boston, Feb. 21 1848.

For the Register.

MILTON AS A THEOLOGIAN.

Beside the Bible, there is one other book which is to be found in almost every family where the English tongue is spoken. The Paradise Lost has made the name of Milton immortal. Save Homer, Milton has no compeer. They are alone, the two great masters in the Epic Art. Blind, like Homer, Milton has become the fire-side companion of English Christendom. Far more than any learned commentary, itself a treasury of learning, the Paradise Lost sets as a gloss to the Holy Texts, and moulds, to a certain degree, the popular Faith. This it does by serving as a prompter to the public memory, since it faithfully reflects, not only the mind and belief, but also the times of its author, and the religious faith held by the English people when it was written. The great mass of men are so constituted that they instinctively cling to the past. So strong is this instinct that error is clung to with nearly the same tenacity as Truth. One generation believes because the generation before it has believed. Especially is this true in matters of Religion. If we look carefully at the present state of Religion among the uneducated classes in our country and in England, we shall find but little advancement since the time of Milton. Save that it has less of life, the Dissenting Church is, in its faith, very much now as it was then. Nor is this much to be wondered at or regretted. A few great minds have, in all ages, done the thinking of the world. Slowly, but steadily and surely, their thoughts make their way into the masses, and for a long time are permanent, or suffer but a partial change. Were it otherwise, the world would hardly advance even so much as it does now. In the rapid ebb and flow of opinions, neither the true nor the false could be tested by time and experience, and every thing which now depends on them would be vague and uncertain. This same love of the Past belongs to the individual as well as to the race. He who has a good share of it is termed a careful and discreet man. It is to him that we turn for advice, and in this light we say that he is to be depended on. He weighs and considers a new opinion before accepting or inculcating it, and unless it comes accompanied by strong proof rejects it. In this rejection he may not proceed on the supposition that the new opinion is false, only he says virtually that it is not what he wants, seeing that he cannot prove its truth, and in this world of crowded duties, where a man must *act*, and where many momentous interests depend upon his action, it is not fitting that he square his deeds to suit unproven speculations. It has always been that a few speculative and discontented minds cry out against such men as blind followers of the Past, time-servers, heartless, conservative. But in business matters they act differently. It is to the careful man that they go with their money, if they have any, when they wish it profitably invested. Even they do not choose to hazard their all in the vaults of a new institution whose banking capabilities have not been tested by time, or at least if its directors and agents are not men of good business standing. They do not risk a heavy chancery suit with a raw attorney, nor seek the mere speculative opinion of older counsel. What they want is a knowledge of legal practice most of all. "What is the *Law?*" is their question. But Law, in such view, is but the digested opinions of the courts. It is simply the experience of the Past. Were the race, and the individuals which compose it, less given to this dependence on the Past than they now are, a man's own experience would do him little good, and History would be valueless.

Aside from its majestic excellence as a work of art, it is to this love of the Past and its opinions, that the Paradise Lost owes its wide and deep-seated popularity with the English mind. Since the Reformation, Englishmen and their descendants have believed and reverenced the Holy Scriptures. This is a legitimate fruit of a thorough knowledge and investigation of their claim to human regard. This reverence may be too great, perhaps, in some instances, but its excess is better than its absence.

Milton was deeply imbued with this reverence for the Scriptures, and the great poem on which his literary immortality is based, followed *them*. Whenever he deviates he does so in a parallel direction, parallel also with the traditionary faith of his times, and in deviating only fills up the outline which they gave; so that he is never unscriptural.

It is through this poem that the influence of Milton's theological views is and will be communicated. To the popular apprehension, Milton as the Theologian will be always Milton as the Poet. A few, whose tastes and studies lead that way, will read his other works that treat more directly and methodically of Theology, but to the mass he will appear as a Theologian only in the body of Divinity which they draw from the immortal pages of his Paradise lost.

To the careful student, who interests himself in the great questions which are connected with his religious faith, it is always a subject of gratification to learn the real belief of any great man. Even traditionary knowledge is better than none. A brief conversation on matters of Religion with one whose intellectual greatness is widely acknowledged, is remembered through a whole life. It is this satisfaction which we get from perusing any authentic record of the calm and final conclusions, on such subjects, of the great who have passed away. When we can obtain a full statement of these deliberate conclusions, our satisfaction is the greater. There is a popular prejudice, however, which, although nearly groundless, somewhat modifies this pleasure, if it weighs with us at all. It is this. We are apt to think that however great a man may be in any particular department of art or science, he can only be great in that particular sphere, in which we or the world have already acknowledged his greatness. This arises from our observation of such great minds as have pursued through life one single line of thought or action. Because in moments of relaxation they have undertaken some other pursuit and failed, we judge them naturally incapable of success in any but their own acknowledged sphere. This conclusion is manifestly wrong in point of logic: for who does not perceive in his own case the possibility of success in some other line of effort than the one in which he is now successful, but to which he was drawn by force of outward circumstances? It is this fallacy which has led some to suppose, because Milton was a great poet, that, as a consequence, he could not be also a great or even a passable Theologian. Now if he had devoted his whole life to the writing of what we may term secular poetry, there would be no need of arguments in his case. There would have been no room for becoming a Theologian if his whole thought had been expended on secular poetry, unless he had lived two lives in one. But it will be recollected that, with the exception of a few minor poems written early in life, his poetry is mainly theological, and also that his "adventurous song" did not continually "soar above the Aonian mount," but only when "retiring from the popular noise" was it that he wrote to the dictation of that "heavenly muse" who sang of old upon "the secret top of Oreb or of Sinai." Yet it is urged on Milton's own authority that he was unfitted for Theological effort. It is true that he acknowledges in his Reason of Church Government urged against Prelaty, his natural aptitude for poetic writing, and that nothing but a sense of duty led him into prose, "wherein," he says, "knowing myself inferior to myself, led by the genial power of Nature to another task, I have the use, as I may account, but of my left hand." Now it will be seen that he only alludes to prose writing and to aptness for controversy, and not to any want of that intellectual power requisite for sound judgment upon matters of Religion. A man's thoughts are independent of style. There are many men with whom we meet, whose ideas we treasure up when we hear them speak, who have no power of committing these ideas to paper. It is perhaps a waste of time to speak on this objection further.

[To be concluded.]

BIOGRAPHICAL SKETCH OF JOHN QUINCY ADAMS.

[From the "National Portrait Gallery." It is understood to be from the pen of Rev. C. W. Upham, of Salem Mass., and to have been approved by Mr. Adams.

J. Q. ADAMS was born at Braintree, Mass., in that part of the town since incorporated by the name of Quincy, on Saturday, July 11, 1767, and was baptised the next day in the Congregational Church of the first parish of Braintree. He was named John Quincy, in consequence of the interesting circumstance that his maternal great-grandfather of that name, who was the owner of Mount Wollaston, and a leading civil and military character of his time, in honor of whom the town of Quincy received its name, was actually dying at the hour of his birth. In the eleventh year of his age he accompanied his father to France, who was sent by Congress, as joint commissioner, with Benjamin Franklin and Arthur Lee, to the Court of Versailles. They sailed from Boston in February, 1778, and arrived at Bordeaux early in April. While in France he was put to school and instructed in the language of the country as well as in Latin. After about eighteen months they returned to America in the French frigate *La Sensible*, in company with the Chevalier de La Luzerne, who came out as Minister of France to the United States. They arrived in Boston on the first of August, 1779.

In November of the same year his father was again despatched to Europe, for the discharge of the diplomatic services which he rendered to the cause of America with such memorable ability and success. He took his son with him.

While the younger Adams was receiving the impressions made upon him by a participation in the patriotic adventures and exertions of his father, and imbibing the wisdom and intrepid energy of spirit for which the latter was so distinguished, the same effect was heightened and deepened by the inculcations and exhortations to every public and private virtue contained in the letters of his mother.

The opportunities and privileges of an education under such auspices were not thrown away upon him, as the incidents of his subsequent career most amply prove.

In going to Europe this second time, he embarked with his father at Boston, in the same French frigate, *La Sensible*, bound to Brest; but as the ship sprung aleak in a gale of wind, it was necessary to make the first port they could, which was Ferrol in Spain. They travelled from that place to Paris by land, and arrived there in January, 1780. The son was immediately put to school. In July of that year, Mr. Adams removed to Holland. There his son was first placed in the public city school at Amsterdam, and afterward in the University at Leyden. In July, 1781, Mr. Francis Dane, who had accompanied John Adams as Secretary of the Embassy with which he was charged, received the commission of Minister Plenipotentiary to the Empress of Russia, and took John Quincy Adams, then fourteen years of age, with him as his private Secretary. Here the younger Adams remained until October, 1782, when he left Mr. Dane at St. Petersburg, and returned through Sweden, Denmark, Hamburg and Bremen, to Holland. Upon this journey he employed the whole winter, passing considerable time, by the way, in Stockholm, Copenhagen and Hamburg. He reached the Hague in April, 1783, and continued several months in Holland, until his father took him to Paris, where he was at the signing of the treaty of peace, which took place in September of that year, and from that time to May, 1785, he was for the most part with his father in England, Holland and France.

At his own solicitation, his father permitted him, when eighteen years of age, to return to his native country. Soon after reaching America he entered Harvard University, at an advanced standing, and graduated with distinguished honor as Bachelor of Arts in 1787. He then entered the office of the celebrated Theophilus Parsons, at Newburyport, afterward Chief Justice of Massachusetts; and after the usual term of three years passed in the study of the law, he entered the profession and established himself at Boston.

He remained in that situation four years, occupying himself industriously in his office, extending his acquaintance with the great principles of law, and also taking part in the public questions which then occupied the attention of his countrymen. In the summer of 1791, he published a series of papers in the Boston Sentinel, under the signature of Publicola, containing remarks upon the first part of Paine's Rights of Man—They suggested doubts in reference to the favorable issue of the French Revolution, at the time when most other men saw nothing but good in that awakening event. These pieces were at first ascribed to his father. They were re-printed in England.

In April, 1793, on the first information of war between Great Brittain and France, and before Washington had published his proclamation of neutrality, or it was known that such a step was contemplated by him, Mr. Adams published in the Boston Sentinel three articles signed Marcellus, the object of which was to prove that the duty and interest of the United States required them to remain neutral in that war.

In these papers he developed the two principles which have ever been the basis of his creed as a statesman; union at home, and independence of all entangling alliances with any foreign state whatever.

In May 1794, he was appointed by Washington, without any intimation of such a design, either to him or to his father, Minister resident to the United Netherlands. It was supposed at the time that he was selected in consequence of his having been commended to the favorable notice of Washington, as a suitable person for such an employment, by Mr. Jefferson.

From 1794 to 1801 he was in Europe, employed in diplomatic business, and as a public Minister, in Holland, England and Prussia. Just as President Washington was retiring from office, he appointed him Minister Plenipotentiary to the Court of Portugal. While on his way to Lisbon he received a new commission, changing his destination to Berlin. He resided in Berlin from November, 1797 to April, 1701; and while there concluded a highly important treaty of commerce with Prussia, thus accomplishing the object of his mission.—He was then recalled, just before the close of his father's administration, and arrived at Philadelphia in September, 1801.

1802 he was elected, from the Boston district, a member of the Massachusetts Senate, and was soon after appointed, by the Legislature of that State, a Senator in the Congress of the United States for six years from the 4th of March, 1803. As his views of public duty led him to adopt a course which he had reason to believe was disagreeable to the Legislature of the State he represented, he resigned his seat in March, 1808. In March, 1809, President Madison nominated him Envoy Extraordinary and Minister Plenipotentiary to the Court of Russia.

Some time previous to this, however, in 1806, he had been appointed professor of rhetoric in Harvard University, at Cambridge, Mass. So extraordinary were his powers of elocution, so fervid his imaginative faculties, and so rich his resources of literature and language, that his lectures, which were afterwards published in two octavo volumes, were thronged not only by the students of the University, but by large numbers of the admirers of eloquence and genius, who came from Boston and the neighboring towns to listen to them.

During his whole life Mr. Adams has cultivated the graces of elocution, and, in addition to his profound and varied knowledge of the sciences, of the ancient and modern languages, and of the literature and history of all nations, is an eminent orator as well as poet.

Mr. Adams signalised himself while in Russia by an energetic, faithful, and wise discharge of the trust committed to him. He succeeded in making such an impression upon that government, by his reasonings and influence, that it has ever since been actuated by a feeling of kindness towards the United States, which has been of incalculable benefit to this country. It was through his instrumentality that the Russian Court has induced to take active measures to promote a pacification between England and the United States during the last war.

When the proper time came, he was named at the head of the commissioners who were appointed by President Madison to negotiate a treaty of peace with Great Britain. This celebrated diplomatic transaction took place at Ghent, in Dec. 1814. Mr. Adams then proceeded, in conjunction with Henry Clay and Albert Gallatin, who had been associated with him in concluding the treaty of peace, to negotiate a convention of commerce with Great Britain, but he was forthwith appointed by President Madison Minister Plenipotentiary at the Court of St. James.

It is a most remarkable coincidence that, as his father took the leading part in negotiating the treaty that terminated the revolutionary war with Great Brittain, and first discharged the office of American Ambassador to London, so he was at the head of the commission that negotiated the treaty which brought the second war with Great Britain to a close, and sustained the first mission to that country upon the return of peace. After having occupied that post until the close of President Madison's administration, he was at length called home, in 1817, to the head of the Department of State, at the formation of the Cabinet of President Monroe.

Mr. Adam's career as a foreign minister terminated at this point. It has never been paralled, or at all approached, either in the length of time it covered, the number of courts at which he represented his country, or the variety and importance of the services he rendered. His first appointment to the office of a Minister Plenipotentiary was received at the hands of George Washington, who in nominating him, acted in accordance with the suggestion of Thomas Jefferson; James Madison employed him in the weightiest and most responsible trusts during his whole administration, selected him to represent the United States at the most powerful courts in the world, St. Petersburg and London, and committed to his leading agency the momentous duty of arranging a treaty of peace with Great Britain.

It is enough to say that throughout this long and brilliant career of foreign public service, he deserved and received from his country, the encomium which Washington pronounced upon him, when, in 1797, he declared him "the most valuable public character we have abroad, and the ablest of all our diplomatic corps." While Secretary of State, an office which he held during the eight years of President Monroe's administration, he discharged his duties in such a manner as to increase the confidence of his countrymen in his ability and patriotism. Under his influence the claims on Spain were adjusted, Florida ceded to the Union, and the Republics of South America recognized. It will be the more appropriate duty of his future biographer to present a full view of the vast amount of labor which he expended in the public service, while managing the Department of State.

In the Presidential election, which took place in the Fall of 1824, Mr. Adams was one of the candidates. No candidate received a majority of electoral votes. When, on the 9th of February, 1825, the two houses of Congress met in convention, in the Hall of the House of Representatives, to open, and count, and declare electoral votes, it was found that Andrew Jackson had 99 votes, John Quincy Adams 84 votes, William H. Crawford 41 votes, and Henry Clay 37 votes. According to the requirements of the constitution, the Senate then withdrew, and the house remained to ballot for a President until a choice should be effected.

The whole number of States was twenty-four. The votes of thirteen States were necessary for a choice. At the first ballot it was found that Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, New York, Maryland, Ohio, Kentucky, Illinois, Missouri and Louisiana, thirteen States, had voted for "John Quincy Adams, of Massachusetts," and he was accordingly elected President of the United States for four years from the 4th of March, 1825.

The time is approaching when justice will be done to the administration of John Quincy Adams. The passions of that day are already fast subsiding, and the parties and combinations that arose under the exciting influences of the times have long since been dissolved and scattered.

In the relations he sustained to the members of his Cabinet, in his communication to the two houses, and in all his proceedings, there is a uniform manifestation of wisdom, industry, moderation and a devoted patriotism. The great effort of his administration was to mature, into a permanent system, the application of all the superfluous revenue of the Union to internal improvement. This policy was first suggested in a resolution introduced by him, and adopted by the Senate of the United States, in 1806, and was fully unfolded in his first message to Congress in 1825.

In retiring from the Presidency in 1829, Mr. Adams returned to his family mansion in Quincy, where he remained, in quiet retirement, until he was called into public life, once more, by the people of the Congressional district to which he belonged.

He took his seat in the House of representatives of the United States in 1831.

[From the Lutheran Observer.]

HENGSTENBERG'S GERMANS IN NORTH AMERICA.

EXTRACTS FROM No. 8.

Lutheran Dissenters.

We pass now to the communities of the emigrant Lutheran Dissenters. Of these, as regards settlement and origin, there are three; the society from Saxony, led by *Stephan* into Missouri, the Prussian colony at Buffalo in the State of New York, and in Wisconsin, and lastly in this same territory the congregations which have attached themselves to the badly famous *Krause*.

The *Lutherans of Saxony* who forsook their home under the guidance of *Stephan*, and brought their pilgrimage to a halt on the banks of the Mississippi—since his expulsion and retreat into the Roman Catholic Church, in whose bosom he has died the present year in Illinois—still retain their associated separate character. Latterly they have begun to come forward, especially in their paper *The Lutheran*, ("Lutheraner,") published at St. Louis, in the way of sharp hostile controversy—more remarkable for bitterness than depth—against the Synod of Pennsylvania; against its Liturgy; against "the Evangelical Association" in their neighborhood, which looks towards union, and against the union tendency universally, wherever it can be discovered; all on the principle of a bigoted, narrow-minded adherence to the *letter* of the *Formula Concordiæ*. The leaders are unquestionably honorable, zealous and upright men, who act from conviction, and they cherish the German element of course as the life-element of any Lutheran Church; but one feels sad at heart in their Saxo-Bavarian temple on the Mississippi shore, with only chapels of the devil in all the world besides! Their number is inconsiderable, some five or six congregations merely, in and around St. Louis.

Wholly distinct from these, and almost hostile to them, are found the *Prussian Lutheran Dissenters* in and about Buffalo. Their outward state is by no means flourishing; in the purchase of considerable tracts of land they have been overreached; their German want of practical skill, as they were not willing either to seek or receive any American advice, has led them into many blunders; the soil is unproductive and the region unhealthy; and it is to be feared that they will not be able to meet the final payment, so as to keep the land, or that they will be left at least for a long time in serious straits. Their pastor, *Grabau*, rules them with an iron rod. It is inconceivable, how, in free America, of so democratic spirit as it is even in church affairs, a hierarchy, such as he exercises in his sphere of labor, can at all exist. It may be said of him: "His hand is against every man, and every man's hand is against him. He had begun to assail even the American sects, but was reduced to silence by threats of corporal castigation. Towards other Lutherans he shows himself fairly savage, allowing no one from Prussia to be near him. To know how firm he stands to his Lutheran gospel, one need hear only the passage in one of his sermons, in which, describing the gospel of the false prophets, he reckons among these, with many others, *A. H. Francke* also, and goes on to show that he too is turning in hell. His edicts, as chief bishop, are sentences from God. As an illustration, it may be mentioned, that when, on his announcement of a new church tax, a certain poor laboter made known, very humbly and modestly, his inability to pay it, and after being harshly reprimanded still persisted in the same modest plea, the pastor had him excommunicated by the elders of the church; whereupon the unhappy man became deranged upon the spot.

But while the greater part of the community still cleaves to him, there has grown up also some serious opposition. Personal quarrels occasioned a biter state of feeling between him and his co-pastor *Burger*, and a portion of the people took sides with this last, declaring their determination to stand by him to the end. Grabau now issued a bull of excommunication against the new society; which, however undismayed, came together before the church, in public crowd, and there burnt the sentence, dancing in derision around the fire! since which time the party has formally organized itself into an opposition congregation.

Ehrenstroem, the martyr from Prussia, arrived. Now came the crash of two mighty spirits. In his first sermon, *Ehrenstroem* found fault; things were not right in the church; no law must be preached. How so? inquired *Grabau*. Enough, no law shall be preached, things must be different, &c. *Grabau* hereupon excommunicates *Ehrenstroem; Ehrenstroem* excommunicates *Grabau*; the body splits once more into two hostile sections.

Ehrenstroem has fallen recently into strange, fanatical, nay, insane delusions. He renounced *Luther*, and burnt all his books, Luther's works included, even to his Greek New Testament. Next he began to quote Greek to his people, and would show off Luther's false translations at public worship, breaking out in each case with his adherents into a loud laugh. The mark of the true church, he said, is the presence of miracles; with these it has ceased to exist since the first century; but now was the time for its resurrection. He clothed himself strangely, and went about, in high water boots, with long flowing gown, and rope round his body, imitated in all this by his followers. Thus, quitting Buffalo not long since, he has passed over, with a number of infatuated families, to Wisconsin to carry out his folly there. *There* also is the community that cleaves to the notorious *Krause*, from Hamburg, despised and shunned along with their minister by all other Lutherans.

It is a real grief for a German heart, to be obliged to see such distraction and misery among all these Lutheran brethren, who still show themselves most true of all, in holding fast to the German.

Within a short time, this distraction in the Lutheran church of America generally has become greater and more incurable than ever before.

To these Lutheran societies, whose secession from the church took place in Germany, must be joined, alas, another very recent association, which has fallen off from the Lutheran body to which it belonged in America itself. Notice has been taken already of the movement on the part of the German minded members of the Synod of Ohio. The ministry of this Synod, on the vote in regard to the Seminary at Columbus, provoked at the injustice these suffered with respect to the language, and for the purpose also of making a demonstration on the side of genuine Lutheranism against the inroads of the English church spirit, have quit the Synod; the German members of the Synod of Indiana, which belongs to the General Synod, have united with them; and both together have now entered into connection with the followers of *Stephan* in Missouri and the Bavarian missionaries in Michigan and Indiana, to constitute thus collectively at last the true Lutheran church of America—all of course in the contracted spirit really of the Old-lutheran dissenters. Just as we were leaving America, a general conference met at Fort Wayne in Indiana, to constitute in form the new association—we do not call it *church*, as it is only ministers thus far that belong to it. Prof. *Winkler*, formerly teacher in the Columbus Seminary, is one of the body. At the head of it stands, as the soul of the whole, the Bavarian, Dr. *Sihler*, of Fort Wayne, an extremely stiff Lutheran, and a man very fond of power withal. German ministers of the most decided Lutheran feeling, but more considerate, such as Pastor *Wynecken*, of Baltimore, and the former editor of the Lutheran Kirchen Zeitung—who gave offence as such even in the Synod of Pennsylvania by his hard Lutheranism—expressed to the writer great surprise and grief at this melancholy step of their friends, and had no expectation whatever, that with such elements as it included, this new organization would ever prosper.

The writer would add that the democratic spirit, so prevalent in the country, is found nowhere so strong as among these Old-lutheran congregations. The ministers, with the exception of *Grabau*, are everywhere exposed to the most painful supervision of the members who wish themselves to rule, are hampered, plagued, directed, oppressed on all sides, and withal miserably paid. The minister of the congregation in New York, a truly zealous pastor, of soft, tender spirit, and yet so thoroughly Lutheran at the same time that he must wear Lutheran beaked-shoes in the pulpit, is under the guardianship of his bread-masters, who measure out his bread so stingily that he is literally made to suffer hunger—a true cross-bearer; and so it is, more or less, in all the congregations.

CHRISTIAN REGISTER.

BOSTON, MARCH 11, 1848.

PROFESSOR BUSH'S SECOND LETTER TO A TRINITARIAN.

This Letter appears in the Feb. No. of the "New Church Repository," just received. It is a continuation of the argument on what Professor Bush calls "The Angel Jehovah." As the discussion is not uninteresting, and involves an important principle of interpretation, we very willingly continue it.

The 2nd Letter is marked by the same style of asseveration noticed in a former article. Thus: "The real personage intended is *obviously* Jehovah." "There is *a clear implication* of attributes which *the mind is compelled* to assign to the Lord of angels alone"—"*It is plain* that it is Jehovah himself who speaks"—"Nothing can be *more unequivocal* than this"—"The angel is *expressly declared* to be the Lord God," &c.—He cites, in the present Letter, especially Exod. iii. 1—6, where, as he says, all that he has before remarked, "is pre-eminently the case in regard to the divine appearance to Moses at the burning bush." "The angel of the Lord appeared to him in a flame of fire out of the midst of a bush . . . . . Moreover he said, I am the God of thy father," &c.

But there occurs "a problem to be solved in the apparent conflict of two classes of texts." For there is here "a *visibility*" implied; but our Savior says, "No man hath seen God at any time." And Paul has also said, "No man hath seen or can see" God. How does the Professor solve this? He confesses that some explanation is needed, and he gives the following:—"The predicated *seeing* in the one case is that of the outward eye, and in the other that of the inward." That is, our Savior means that no man has ever seen God with his *natural* eye, but he denies not that some men have actually *seen the personal form* of God, with the *inward* eye.—"The great and only Potentate," whom Paul affirms "no man hath seen or can see," *has* however been verily seen by man, has been seen in the personal form which belongs to God! He has been seen, to wit, by Jews under the Old Testament Dispensation, while there is no record of his being seen by any saint under the New!

If there is any explanation that can compare with that given by Professor B., in its fallacy as well as in its presumption, it is that which has been given of the affirmation by our Savior, "Of that day knoweth no man, not the angels in heaven, neither the Son, but the Father." Says Professor Stuart,—Jesus did not know it in his *human* nature, but he did in his *divine*. Or, says Barnes,—after others as he says everything else,—the word *to know* here means *to make known*; on which Prof. S. well affirms, that "neither the original word, nor the tenor of the verse, will bear such a sense." (Letters to Channing.)

However satisfactory such an explanation in respect to the "*kind* of seeing," may be to Professor Bush, it is, to say the least, exceedingly unsatisfactory to ourselves. And to his question, (in which his sanguine mode of expressing himself again appears,) "Are we not *inevitably shut up* to the conclusion, that the *kind* of seeing is not the same in the case in which it is denied, as in that in which it is affirmed"—we reply that we do not feel shut up at all. The argument made use of to shut us up, is not the barrier of a straw before us. It is an unsubstantial image, like the ghost of Hamlet's father; (a very unterrifying ghost however;) you cannot even strike it, but you cleave the air.

The merits of the argument lie in small compass. The Bible presents an angel speaking in the name of Jehovah himself. Admit that it is an apparent discrepancy, that a created being should speak as Jehovah. If we solve it by saying that it is Jehovah himself, this *makes a contradiction* between still other passages, (as already noticed,) which is solved by the forced notion of an *outward* sense for the one, and an *inward* for the other. Besides, (but this the Prof. does not notice,) it violates the Hebrew usage, by turning the construct state into apposition—"Angel *of* the Lord" into *Angel the Lord*—a change which it is admitted sometimes occurs, but is only an exception to a general rule; whereas the phrase "Angel the Lord" never occurs, and the phrase "Angel *of* the Lord" occurs too often to be allowed to be an *exception* to the rule referred to. On the other hand, if we solve the difficulty on the principle noticed in a previous article—that *he who acts by another, acts by himself*—it is very simple, and in harmony with common sense. It is in harmony also with other Scripture, as we have seen in Rev. chap. xxii. If Prof. Bush should argue that the circumstance of the angel saying to the Revelator,—"Worship God, not his angel," makes it "*very clear*" that it does not militate with his interpretation of those passages where no such circumstance is mentioned, we would reply that it is a *mere* circumstance. It cannot affect the *principle* by which an angel speaks in the name of Jehovah, and is not Jehovah himself.

One word more in conclusion. Professor Bush, having thus in two letters maintained that the angel of Jehovah is Jehovah himself, quotes from Swedenborg to support his interpretation. It is to us a marvel of marvels that he has quoted a passage which affirms, as strongly as language can, that the angel of Jehovah is *not* Jehovah. We lay the passage before our readers.

"The angel of Jehovah is sometimes mentioned in the Word, and every where, when in a good sense, represents and signifies some essential appertaining to the Lord, and proceeding from him; but what is represented and signified, may appear from the series. There were angels who were sent to men, and who also spake by the prophets, but what they spake was not from the angels, but by them: for their state then was, that they knew no otherwise than that they were Jehovah, that is, the Lord: nevertheless, when they had done speaking, they presently returned into their former state, and spake as from themselves. This was the case with the angels who spake the Word of the Lord; which has been given me to know by much experience of a similar kind at this day in the other life; concerning which, by the divine mercy of the Lord, we shall speak hereafter. This is the reason that the angels were sometimes called Jehovah; as was evidently the case with the angel who appeared to Moses in the bush, of whom it is thus written, 'The angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush. God said unto Moses, I am that I am. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah God of your fathers hath sent me unto you' (Exod. iii. 2, 4, 14, 15); from which words it is evident, that it was an angel who appeared to Moses as a flame in the bush, and that he spake as Jehovah, because the Lord, or Jehovah spake by him. For, in order that man may be spoken to by vocal expressions, which are articulate sounds, in the ultimates of nature, the Lord uses the ministry of angels, by filling them with the divine, and by laying asleep what is of their own proprium, so that they know no otherwise than that they are Jehovah: thus the divine of Jehovah, which is in the supremes, descends into the lowest of nature, in which man is as to sight and hearing. Hence it may appear how the angels spake by the prophets, viz. that the Lord himself spake, although by angels, and that the angels did not speak at all from themselves. That the Word is from the Lord, appears from many passages; as in Matthew: 'That it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall bear in the womb, and shall bring forth a son' (i. 22, 23): besides other passages. Because the Lord speaks by angels with man, it is hence that he is throughout the Word called an angel; and then by an angel is signified, as was said, some essential appertaining to the Lord, and proceeding from the Lord."

We have read this passage again and again, with a very clear conviction that the Prof. has quoted Swedenborg against himself. Is it not so? We are tempted to pinch ourselves to ascertain whether we are really awake, and to snap our eyes to see whether they are really open upon these words of Swedenborg before us. Even of the very passage from Exod. iii., where the angel appeared to Moses in the bush, is referred to, Swedenborg affirms,—"That it *was an angel* who appeared to Moses as a flame in the bush, and that he spake *as* Jehovah, because the Lord, or Jehovah, spake *by* him."

Possibly the Professor may say that we do not exercise the right "kind of seeing," and that an *inward* eye is necessary to understand what Swedenborg means. We were not however aware that a two-fold interpretation (the recondite also contradictory to the obvious,) is claimed for the Swedish seer; or that an inward sense is needed to *understand* what he means, but only *the truth* of what it is easily seen he affirms. We submit the matter, however, to our readers. If it is ourselves, and not Professor Bush, who makes the great mistake in respect to the meaning of the passage above quoted, we shall be very glad to be corrected, and confess that our mind has been strangely obfuscated, both while reading it, and while writing our present article.

MEADVILLE THEOLOGICAL SCHOOL.

We are happy to present the following from Elder Daniel Boyer, in the Christian Palladium, who has "been a student at the Meadville School during a course of three years," and has "now entered upon" his "duties among the people of the Christian Connexion."

"In my opinion," he writes under date of Jan. 17, 1848, "the advantages of the Meadville School are of the highest importance to qualify those of our young men who wish to enter the Gospel Ministry; and I am happy to find that this is almost universally the opinion of our ministers with whom I have become acquainted."

He also remarks,—"The students at the Meadville School are emphatically free to read, think and judge for themselves.—The Professors universally urge upon the students the duty to examine faithfully and candidly all sides of those subjects, which are brought up for their consideration."

INVITATIONS TO THE COMMUNION.

A writer in the Taunton Whig contrasts two invitations to the Communion, which he happened to hear recently, from two different pulpits. One was "at a meeting less than a hundred miles from this place," (Taunton) "after the following manner:"

"I invite all christians of good standing, of our order, to stay and partake with us of the Lord's supper."

The other was at the Bethel Church, from Father Taylor, "after this manner:"

"Christians,—for we are yours, and you are ours, who love the Lord Jesus Christ, I invite you all to stay, and partake of the Lord's supper with us, let you be of whatsoever sect, name, or denomination, that live between the two Poles."

Let the reader decide which is most in accordance with the Gospel.

DR. CHALMERS ON CHRISTIAN UNION.

At a large meeting of the Free Church, Dr. Chalmers not long before his death delivered a speech in which he thus expressed himself: "I trust," said he, "that you will not charge me with over-liberality, if I say, as I do from my conscience, that among the great majority of Evangelical Dissenters in this country, I am not aware of any topics of difference which I do not regard as so many men of straw; and shall be exceedingly delighted if these foreign gentlemen get the hearts of the various denominations to meet together, and consult to make a bonfire of them."

Here enthusiastic cheers, the voice (as it were) of the Free Church, interrupted the speaker, and thus gave the full sanction of the Assembly to this condemnation of sectarianism. "Yes," resumed Chalmers with energy, the moment that he was allowed to proceed; "while I deprecate the latitudinarianism that would lay too little stress on what is important, I feel as if I could not sufficiently deprecate and denounce the evil of that ultra and exclusive sectarianism which lays too great stress upon what is insignificant, and the suppression of which would remove a mighty obstacle which at present lies in the way of a visible union of Christians."

There are many "evangelical" Christians who can see clearly enough the "ultra and exclusive sectarianism" of other "evangelical" Christians, and feel sorely the "mighty obstacle in the way of a visible union of Christians." But they do not so clearly see the remains of bigotry lingering still in their own hearts towards other Christians with whom they refuse to unite, and the obstacle they themselves put in the way of a union with *all* Christians of whatsoever name. It is a trite observation that men are very ready to level *downward*, but not upward.—"Union," say certain evangelical Christians, "as far as *we* go. We don't wish it any further. Oh no."—So feel Professor Stuart, the members of the "Evangelical Alliance," &c., &c.

A Conundrum. Why are the gentlemen whose recommendations are on the outside of the Christian Observatory, like the persons mentioned by the Prophet Isaiah, "who draw sin as with a cart rope?" Because their names carry the abusive and slanderous *stuff* of the Observatory into decent families where it could not otherwise go.

The Articles on the Germans. We trust our readers do not pass them over. Besides the description they give of a class of foreigners between whom and the Americans there are greater affinities than with any others, they show the general process of assimilation to the American idea, now going on among foreigners, and present the workings of human nature in its various developments, and especially in its religious developments. If *Grabau*, the stern Lutheran, can even see the good *Francke* in hell, it will be accounted no strange thing among Christians not Orthodox, to have themselves summarily disposed of in the same way by American-born *Grabaus*.

For the Register.

MYSTERIES, I TIM. III. 16.

Since writing on Mysteries in the last Christian Register, I have fallen in with a Greek pun on the word, pertinent enough to their darkness. Is it not the essential idea that they are dark as mice-holes? The pun is of Dionysius the Sicilian, and reported by Athenæus. He calls mice-holes *musteria* (mysteries) because *mus terei* (they hold mice).

I resume the subject to illustrate, in the case of the passage indicated above from the epistle of Paul to Timothy, the reverential manner in which mysterious passages of the Bible should be dealt with; and of which manner I have thought Unitarians have been more observant than our Orthodox brethren, though they think us very benighted heathen as to veneration for the Word and its wondrous contents.

In our common version (usually but incorrectly called the Bible, since it is only a translation, and of but a few and defective manuscripts collated) we read the passage thus. 'Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' The reverence due to the real word of God requires us first to ascertain what was the original reading; and we find that the most learned divines would make it read somewhat in this way, when rendered intelligibly into our tongue. "Without controversy the mystery of the Christian religion and worship is great. He who was manifested in the flesh; or was evidently a real man, and not a man in appearance only as the Docetæ taught, was justified by the spirit; that is, was declared to be the Christ by the miraculous attestation of the holy spirit. He was seen by angels; was an object of attention and interest to the higher intelligences: was *preached to the Gentiles;* here is the great mystery or secret long hid which Paul oftenest and with particular emphasis insists on: he was believed on in the world, among distant nations as well as Jews: and was received in glory, or had an illustrious reception, whether his person in Heaven or his religion on earth be intended.

If after this clearing of the passage from mistranslation there still remains obscurity or vagueness about it, we have no more to do but bow before it and say, "Amen, so be it; verily thou art a God that hidest thyself, O God of Israel the Saviour."

But suppose instead of this course we put up with whatever we happen to read in our common version, thus irreverently putting what is comparatively the word of man before the word of God; suppose that next we constructed a nice and complicated scheme of far-fetched theology, to explain accurately to our poor conceptions what seemed mysterious; inventing terms and ideas which the Bible has not, and taking for granted things of which it breathes no whisper because they are convenient to explain something in these mysteries,—would that be treating them reverentially? Suppose on such foundation as the passage we have been considering affords, we erected such an artificial and elaborate structure as the Nicene or Athanasian creed, or the minute covenants and voluminous catechisms of many churches: arranging astutely that God is a Trinity, not one person: there are three distinct persons, the same in substance, equal in power and glory, each very and eternal God, each uncreated, each Almighty, and yet there are not three eternals, three increate, three almighties, but one. For we must neither confound the persons nor divide the substance. These three persons covenanted or agreed together that one should become incarnate or a man, equal to the Almighty Father and at the same time inferior, both God and man, and yet not two but one. For the merciful God wished to pardon penitent men their sins and infirmities, and at the same time was entirely unwilling to do it without a full price paid to him. He could not do it until one of the persons in the Godhead, according to the terms of the bargain made between them, was born on the earth a wailing babe, and died like a man, and thus paid a ransom for men to one of those other persons in the Trinity, and appeased his wrath, and made it possible for him to exercise mercy; and by the same means also purchased the third person to assist men in being good. I cannot help thinking that all this scheming and projecting seems something like taking a liberty. And on what a needle point of a foundation it is all built!

We Unitarians do not dare to explain redemption so artificially. We dread the presumptuousness of it. We are satisfied to say in the general words of Scripture, 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.' We would be thankful for all that was done for our Salvation, tho' we do not expect to know precisely what and when and how that all was. We leave the rationale and philosophy of what is obscure in it to Him whose mind alone penetrates all philosophy. Sufficient for us, that part of the theory which calls for our action. Sufficient for us to know that 'the grace of God, which bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' These are the things that belong unto us; but secret things belong unto the Lord; and shall we not let him keep what is his own? Is it not more modest to be satisfied with what he has seen fit to impart to us, vague and general, unprecise and uningenious as it may be! Attempted extortion cannot be right toward God, if it be so wrong toward men. It would be ridiculous, except that it is done conscientiously.

We may rejoice that we have not to explain or draw up any systematic rationale of mysteries, which the Word leaves unexplained. It is fortunate for us that no such hard or impossible duty is imposed upon us. It would be like the task of making darkness to be light, while it is darkness still. We have no faculties, no means for this. It would be harder duty than making bricks without straw. We know enough, even if we were to be saved by knowing: but we are to be saved by loving, not knowing. Love is the end of the commandments. Even the great Apostle said that, tho' he understood all mysteries, and all knowledge, and had not charity, he would be nothing. Let us then meekly and humbly cherish love to God, and love to man, and trust for what we cannot yet see into.—There is light enough above for all the darkness here. All is clear to Him who sitteth on the throne of light, and in his good time all will be clear enough to us. H. G. E.

For the Register.

PREACHING FEAR.

Mr. Editor,—Your correspondent H. C. A. seems to think fear, the fear of hell torments, the main, if not the indispensable principle, or motive of repentance, or of turning to God and his testimonies, i. e., as I suppose he means, of belief in Christ, and living a christian life. "I have heard," he says, "hundreds of as good men and true as the world has ever seen, declare publicly that it *was* the *fear* of the torments of hell, which led them to *repent*, and turn their feet to the testimonies of the Lord." "I am conscious," he adds, "this *was* true in my own case." I have no disposition to question the truth and sincerity of your respected correspondent's account of his own experience, or that of the good men, whose declaration to the same effect, he attests. All this, however, does not satisfy me that as good men and women and as true christians as any of those, to whom he refers, have not been made such without ever having been influenced by "the fear of the torments of hell," as they are generally set forth by such preachers, as the clergyman, to whom Crito refers. They were influenced and persuaded to the love of God and goodness, and to abound in the exercise of the christian graces and the practice of the christian virtues, by the gospel, understood and felt to be indeed *good news*, glad tidings of the paternal character of God, of his love manifested in sending his son *to bless mankind by turning them from their iniquities*, and showing unto them, in his own godlike example of love and moral perfection, the way of peace, of safety and eternal life. By such christian nurture, as enlightened and truly pious christian parents and teachers have ministered to the infant and expanding mind of childhood and youth; the best of christians, and made such by the Divine influences co-operating with such nurture, have lived and died without ever having heard of any such appeals to their fears, as are described by Crito, and as your correspondent supposes were made to their hearers by John, the Baptist, by Jesus and by Paul.

The passages which H. C. A. quotes or alludes to, do not, I conceive, refer to any such "torments of hell," as he supposes. *Except ye repent ye shall all likewise perish.* As those on whom the tower fell, and the slain victims of the tyrant, Herod, died a violent death, *so, in like manner*, says Jesus, you who hear me, except ye repent, i. e., change your mind and believe in me, as the Messiah—shall perish in the destruction that is coming upon Jerusalem. John the Baptist's question to his hearers, *who hath warned you to flee from the wrath that is about to come*,—so it should be rendered—refers to the same destruction, that was to overwhelm the unbelieving inhabitants of the doomed city. All sorts of people coming to John's baptism of repentance, i. e., of change and preparation of mind to receive the Messiah,—were influenced by the expectation of a Messiah, that was to relieve them from the hated Roman yoke, and give the Jews, instead of the Cæsars, the empire of the world.

The parable of the rich man and Lazarus was designed to figure the wretched condition of the Jews, who rejected their Messiah, and the happy condition of the Gentiles, who were to enjoy the privileges and blessings of the gospel. The Jews had their good things, like the rich man, and like him had made a bad use of them, leaving only *crumbs* of their religious privileges to the Gentiles. The Gentiles had been destitute of the religious privileges enjoyed by the Jews, which they forfeited together with the promised blessings of the gospel by their unbelief; and now the Gentiles were made partakers of the exceedingly great and precious gospel privileges by their faith in Christ, which by their want of faith the Jews had lost. The one was tormented, the other comforted.

H. C. A. speaks of the terrific imagery used by our Savior. Yes, terrific indeed, but still it is only imagery, employed to express the misery of guilty, impenitent sinners, which they experience within themselves more or less in this life, and which they will hereafter experience, in proportion to their wickedness, so long as they remain impenitent, unhumbled, and wilful transgressors of the Divine laws. The Orthodox representations of "the torments of hell," imply the suffering of torments inflicted upon the wicked, by some outward means, agencies, or influences,—i. e. a hell into which they are cast after they are judged. The effects of transgression in making the wicked miserable, are such as the infliction of punishment by an angry master or sovereign would produce upon a disobedient servant or subject. Hence the sufferings, which the guilty incur, as the effects of their guilt, are ascribed to the wrath or anger of God; not that there can be any such thing as anger or wrath in God, who is love.

As the teachings of Christ respecting the character and government of God have been interpreted without reference to human creeds and systems, and are beginning to be understood aright by Christians, God is beginning to be obeyed from love, as He who is love would ever be obeyed by his children. The fear of what God will do to them if they transgress, is now changed to the only fear, that can be rational and salutary, and consistent with love, viz. the fear of the harm which they will certainly do themselves, if they trangress God's laws,—the wrong they will do to their own souls by sinning against God. The only hell, which any need to fear, is the hell which the wicked make for themselves in their own guilty souls, and which they can not escape in this or any other world, till they are renewed in the spirit of their mind, by repentance and reconciliation with God and holiness. J. F. S.

For the Register.

THE SABBATH.

Mr. Editor: Will you allow an humble individual to ask your correspondent "*J. R.*" two questions touching the observance of what is termed the *Lord's day*, or *Sabbath?* As I cannot doubt that you are willing to allow views differing from your own to be expressed through the columns of your paper, I have ventured herewith to submit these questions, believing, as I do, I shall be offering the best solution to the questions of "*J. R.*" by so doing.

First, Is there any better authority in the teaching and example of Christ for abolishing or repealing the law that requires that we shall not kill, than for abolishing or repealing any other law of the decalogue? If so, what is it?

Second, What better reasons are there for the non-observance of the command, "Thou shalt not kill," than for the non-observance of any other moral law? And shall not governments and individuals who violate this law, and all those who excuse and justify them for so doing, be held accountable for a breach of the divine law? An Inquirer.

For the Register.

SPRINGFIELD—THE LATE INSTALLATION.

Of the many pleasant inland towns of New-England, there are few that present more attractions than Springfield. Its beauty of natural scenery is rarely exceeded. The opportunity it affords, by its railroads, of easy and prompt communication with Albany and Boston, —being only about five hours from either,—and with New York, which may ordinarily be reached in 9 or 10 hours,—removes much of the objection of business men, on account of its distance from the great marts of commerce. These circumstances, taken in connection with its churches, of various denominations, its schools, and the large proportion it furnishes of cultivated and refined society, recommend this place strongly as one of the most desirable inland residences to be found. There exists here, also, if we are not misinformed, much kind feeling and pleasant social intercourse among the people, without regard to their different religious and denominational preferences—a feature of society to be attributed, no doubt, in no small degree to the high Christian character and example of the late Rev. Dr. Peabody, and to the friendly and liberal spirit uniformly manifested by him, and by the members of his society, towards their neighbours of other denominations. The tendency of such an example must have been to disarm in some degree the outbreakings of intolerance and bigotry, and to nourish in all a spirit forbearance and good will.

This state of things, it is hoped, will still continue. Should it be otherwise, it will not be the fault, it is believed, of the new pastor, Rev. Mr. Simmons, or of his clerical orthodox neighbor of the old society,—Rev. Dr. Osgood. It was pleasant, at the late Installation, to see the venerable Dr. mingling with evident cordiality with his brethren of the "Liberal" faith, attending the public services, and afterward, at their bountiful social repast, craving the blessing of a common Father on both pastor and people.

Among the members of the Council present on this occasion—venerable for years and weight of character, was that early pioneer of "Liberal" principles in the Connecticut Valley, the Rev. Dr. Samuel Willard of Deerfield, who presided in the Council, and also Rev. Mr. Huntington of Hadley.

Of the Installation exercises, you have already (Feb. 12th) given a brief account. In regard to the performances on that occasion, allow me to say that I have rarely listened to services so excellent as a whole. They were eminently serious, searching and spiritual, without the least mixture of cant—truly elevating in their tone, and adapted to leave a deep and useful impression.

But few Societies who have been bereaved of a minister of such uncommon excellence as the late Dr. Peabody, can hope to be so fortunate as this society seem to have been, in having their loss at once in so many respects fully supplied, by the experience, maturity and established Christian and ministerial character of their new pastor. And, judging from the past, few ministers have more cause of congratulation than he has, in the prospect of ministering to a people ready to listen to faithful teaching, and to co-operate in the furtherance of all Christian efforts and influences.

On the evening of the Installation, the earnest interest felt in this newly formed relation, and a disposition to cultivate the kind and fraternal spirit of Christianity, were manifested by a social gathering, agreeably to invitation, at the house of Mr. Orne, of almost the entire society, without distinction of outward condition. May the harmony and mutual confidence now existing be perpetuated, and the highest hopes of pastor and people for a happy and useful ministry be fully realized. D. R.

For the Register.

READING PROCLAMATIONS.

Mr. Editor.—I regret to have seen in your paper of the 19th Feb., the communication of a Kennebunk correspondent. The writer in attempting to do justice to one man, has greatly wronged another. If he has made any charge upon Governor Dana, or has presented any issue, I should be most happy to meet him. But he has done neither. He seems to disdain particulars, or a reference to facts. He mentions the proclamation with a shudder, leaving people to infer what it must be, when a minister "could not so outrage his conscience as to read it—that he had the Christian independence to read that of Gov. Briggs instead."

This sounds well enough to those who know nothing about the Document in question; to others it is sheer nonsense. They know that nothing but partizan queasiness could reject the wholesome recommendations, long so loudly called for, of this paper. They are not to be blinded by this talk about the "liberty of conscience invaded," for they know to what cause to refer it.

Indeed, when Mr. Tenney threw aside Gov. Dana's, and thrust upon his hearers the Proclamation of another man,—a stranger to them, who has no authority here, he made a very great mistake. The zeal of his party had evidently eaten him up. If he looked for a nobler man,—and one more catholic and opposed to everything narrow or violent,—or for a more consistent Unitarian, he hardly found him, with deference be it spoken, where he rested.

Those who think this annual paper intended for the benefit of those *divines* who oppose the Gov. in *politics*, are mistaken. The author was pained to see this carrying of Politics into the Pulpit. He knew that neither the cause of civil government, civil liberty or religion could be advanced by this confusion of duties. And if he recommended that in the Church one day's truce should be afforded to the animosities and differences of mankind, the clergy should be the last to oppose him in his endeavors to effectuate the manifest intendment of God.

For some years I have been a worshipper at the Church of Rev. Dr. Nichols,—"may his shadow never grow less!" He is not more to be honored for his intellect than approved for his course. There is nothing of the partizan about him. He is a realized ideal. One can listen to his discourses, rivalling in stateliness and majesty all that we have heard or dreamed of the old English divines, without ever gathering from them that there is any other thing requisite for our true well-being than the Imitation of Christ. Indeed, so fully occupied is he with preaching and practicing this, that partisan zeal is vexation of spirit to him.

This is one of the causes of the unqualified veneration in which he is held. And if some of the smaller fry of ministers would follow him, perhaps we should hear of less frequent changes, regretted as they are by "*almost* unanimous votes." Portland.

NEW PUBLICATIONS.

The Children of the Phalanstery. A Familiar Dialogue on Education. By F. Cantagrel. Translated by Francis Geo. Shaw. Boston: Ticknor & Co.—1848.

Any body might discover that Monsieur Cantagrel is an old bachelor, as he confesses. It is indeed a notorious fact, that nobody in the world knows so well, that is, *thinks* he knows so well, how to train up children, as the man who never had any. But deliver us from the necessity of adopting their schemes!

It is right however to confess, that this old bachelor has seen and noted some faults worth attending to; that he does not use language altogether exaggerated when he speaks of children crying from morning till night, and persons who keep "worrying and fussing about the children"; when he describes some parents as showing unjust preferences "which excite interminable bickerings;" when he describes a household where there is but "one" child, who is "overwhelmed with murderous caresses, with idolatrous and destructive attentions," and "rich children, who are imprisoned, constrained, tortured in their instinctive movements." We doubt not that a "phalanstery" would take better care of thousands of children than is now exercised, and present them to the country at last as better citizens than they will be under present ill management. But there is a state of domestic education attainable and practicable, which would do far better still.

Discourse on the Life and Character of John Quincy Adams; delivered the Sabbath after his Death, Feb. 27, 1848, at the Church of the Saviour. By R. C. Waterston. Published by Request. Boston: Wm. D. Ticknor & Co. 1848—pp, 22.

Mr. Waterston takes his text from Proverbs x. 7,—The memory of the just is blessed,—and commences with a few appropriate, interesting remarks on the elevating influence of contemplating a pure and noble character sanctified by death. In depicting the character of Mr. Adams, he presents first his early youth, and the influences which tended to give a bias to his mind, and make him what he was—among which was pre-eminently the maternal. "It is due," Mr. Adams says in language which the preacher quotes, "it is due to gratitude and nature that I should acknowledge and avow, that such as I have been whatever it was; that such as I am whatever it is; and such as I hope to be in all futurity, must be ascribed under Providence, to the precepts and example of my mother." Mr. W. traces his progress onward to the various stations he was called to fill, exhibits the prominent features of his mind, ascribes the chief source of power in Mr. Adams to the purity of his private life, and the religious basis on which it was built; and that basis Revealed religion, as contained in the Scriptures of which Mr. Adams was so diligent and reverent a reader.—Mr. Waterston has with filial hands cast a chaplet upon the tomb of the venerable statesman, which accords with the sacredness and interest of the occasion. We have read his discourse with great pleasure, though it follows after so much that has been well said by others. Its interest is heightened by a few anecdotes which we have not elsewhere seen.

Howitt's Journal. Feb. From Crosby & Nichols.

We have never taken a number of this popular Magazine into our hands containing articles of greater variety and interest than the one before us. It is the commencement of a new volume; and he who makes the Journal his companion during a few leisure hours from month to month, will be the wiser and the better for it, and gain a good which he will assuredly pronounce a great deal more than his money's worth.

The Little Robinson and other Tales, &c.

This is the second of the admirable Juvenile Series published by the Chambers, Edinburgh, and republished in Boston by Gould, Kendall & Lincoln. The Frontispiece is a gem, and in beauty and purity is a symbol of the book itself. We give it a very hearty commendation.

Chambers' Miscellany.

This very valuable and interesting series is also advancing under G. K. & Lincoln, and has now reached, we believe, No. 14.

The Massachusetts Quarterly Review, No. 2, March, 1848. From T. Wiley, Jr.

The contents of this No. are as follows:—Art. I. The Legal Basis of American Slavery. II. The Inductive System. III. Education of the People. IV. The Hebrew Monarchy. V. Ballad Literature. VI. Short Reviews and Notices. Also List of New Publications.—A cursory glance over some of the pages, satisfies us, that if there was a feeling in respect to the first number that it did not quite come up to the tone of the manifesto, it will not be expressed or felt in respect to the number before us,—which certainly contains much vigorous writing. The pen that wrote Art. IV., it requires no great perspicacity to identify. It moves with too much of a dash, it flourishes along in too flippant a course, to create confidence in the critical skill and sound judgment of him who wields it. It is when he leaves such subjects, for which he is not fitted, and turns to the great themes of love to God and love to man, that we feel and own his power. Moral painting—touching on the deep emotions natural to man—this and not criticism, much less sacred criticism, is his appropriate sphere.

Aurelian: or, Rome in the Third Century. By Wm. Ware, Author of Zenobia and Julian. Boston: J. H. Francis, 2 vols. 1848.

It is stated in an Introductory Notice, that this is a reprint of Probus, under the present more appropriate name "Aurelian."

We read "Probus" not long after its appearance, about eight years ago. The stern but magnanimous emperor Aurelian; the awful malignity of the Pagan priest Fronto; the fiery zeal of the Christian soldier Macer; the good Isaac, who though a Jew was a genuine Son of Abraham, and brother of "the Son of Man;" the excellent Probus, and the lady Julia,—these and still others are pictures as distinct as any of Allston's on canvass. The work presents the struggle of Paganism with Christianity, in the midst of one of the great eras of persecution, and, in our esteem, is, with "Zenobia," not only one of the most remarkable, but also one of the most valuable productions in the field of historic fiction, whether of this or any other age, and whether Christian or otherwise. For the last two years or more it has been entirely out of print. It has obtained an extensive circulation abroad, where the name "Aurelian" was given to it, which the author has now adopted.

The Mass. State Record, and Year Book of General Information. Vol II, 1848. Edited by Nahum Capen. Boston: James French.

This work seems to have been carefully compiled, and edited with diligent attention to method and accuracy. It must have required no small tact and patience to marshall such an array of statistics into such good order and excellent appearance. With even no more to interest one particularly than the gratification of curiosity, in looking over its pages, he would find much to repay him. Many will obtain it, doubtless, because it meets a necessary want nowhere else supplied. It embraces an Almanic; an Art. on the Towns in Mass. prepared by J. B. Felt Esq.; one of the Governors of Mass. under the First Charter, with fac-simile autographs; State Gov.; Judiciary, with the Courts, County Officers, names of Counsellors and Attorneys, Commissioners and Masters in Chancery; Militia; Town officers; Education; Scientific, Historical, Religious and Charitable Associations; Clergymen and Physicians; Corporations; Population, &c. &c. &c.

The Christian Examiner and Religious Miscellany,—No. CXLV. March, 1848. Boston: Wm. Crosby & H. P. Nichols.

Christian Civilization, Civil Liberty, Ecclesiastical Criticism, Church Reform and Progress in this and in foreign lands, Literature, Humanity, and a tribute to one of "the spirits of just men" recently with us but now departed and "made perfect"—these combine to form the rich materials of the number before us.

Littell's Living Age. No. 200.

Not less interesting than any number that has preceded it.

We have also received the following pamphlets, which we shall endeavor to notice, in whole, or in part, next week.

An Address on Temperance before the citizens of Chelsea, Feb. 7, 1848. By Rev. Norwood Damon.

Anniversary Discourse before the New York Academy of Medicine, delivered Nov. 10, 1847. By John W. Francis, M. D.

Sixteenth Annual Report of the Mass. Anti-Slavery Society, presented Jan. 26, 1848. With an Appendix.

Sixteenth Annual Report of the Trustees of the Perkins Institution and Mass. Asylum for the Blind.

Scriptural View of the Wine Question. By M. Stuart, Professor in the Theological Seminary of Andover.

A Memorial of Rev. Jason Whitman, with an Address at his Funeral, by Rev. A. B. Muzzey.

The Playmate. No. 7. From Crosby & Nichols.

Boston Society for the Prevention of Pauperism.

Daguerreotype, Vol 2, No. 3. From Wiley.

☞ The reader's attention is invited to the "Two visits to Quincy" which he will find on page fourth. It contains one of the latest avowals of Mr. Adams in respect to his theological opinions. Among the last acts of sympathy with the Unitarian faith, was his presence as Delegate to the Mount Pleasant Church, Roxbury, at the ordination of Mr. Alger. The venerable Ex-President's interest in the services, especially in Rev. Mr. Lothrop's Sermon, was very strongly manifested and avowed.

Dedication. The House of Worship, erected for the use of the Church of the Disciples, will be dedicated on Wednesday next, at 11 o'clock, A. M., with appropriate services.

The Clergyman and Members of our different Societies, and the public generally, are respectfully invited to attend.

In the evening of the same day there will be a Social Festival in the Vestry of the same building, to which the Church invite all who have at any time belonged to their body, or been connected with their society, to be present.

☞ We understand that the Church of the Disciples have voted to call the Court upon which their House of Worship is situated, by the name "Freeman Place," in memory of Rev. James Freeman, D. D., who was Minister of King's Chapel, for more than fifty years, and was the first Unitarian Minister in the United States, who openly took that name.

Preacher of the Next Election Sermon. Rev. Dr. Pierce, of Brookline, received 26 out of 32 votes, at the recent balloting in the Senate, and was accordingly elected.

☞ We regret, as do his society, that the Rev. J. T. Sargent feels obliged by the ill health of his family to resign the charge of the Church in Somerville.

☞ It is reported on sufficient authority as we believe, that the Rev. Cazneau Palfrey, originally of Washington, is about to become the settled Pastor of the Unitarian Church, in Belfast, Maine.

A Day of Fasting and Prayer. The Governor and Council have appointed Thursday the sixth day of April next, for such an observance.

RELIGIOUS INTELLIGENCE.

Canton de Vaud. The Louisville Examiner of Jan. 29, observes:—

"We rejoice to say that on and after the 1st of January, 1848, the Council of Vaud have declared entire freedom of religious worship."

Sandwich Islands. The Missionary Herald states that the Church at Molokai (700 in number) have paid for the last two years, the entire salary of Mr. Andrews, in cash, $550; besides contributing $200 for missionary purposes, and $100 to clothe the poor. And yet the people are poor,—the most enterprising among them not laying up more than $10 a year.

This speaks well. For, says the Herald, the mere *novelty* of the Christian religion has passed away, together with its popularity with the chiefs, and any superstitious fears the natives may have once cherished respecting the missionaries. The attendance on religious institutions is wonderfully punctual.

A Juvenile Temperance Anniversary took place a year ago, the procession of children numbering 1000; and as they marched into the Church, it fairly shook with the roar of voices rolling out the resolutions of the infant army in favor of cold water. The king, the premier, and a high chief, also Messrs. Andrews and Richards, (the latter the minister of public instruction,) addressed the meeting with good effect. After the addresses, each school arose and renewed their pledge of *total abstinence from all intoxicating drink and from tobacco.*

The popular sentiment in favor of Schools has more than doubled within the past year. Schools are full. Teachers are better qualified.

"Typee and Omoo." The editor of the Sandwich Island Friend, in reference to Mr. Melville's reports, pointedly remarks:

"On the Islands of Polynesia are scattered multitudes of young men from Europe and America, who are living in the same condition of Rousseau society, and it only needs the pen of a Melville to make such a life worthy of praise! It surely is not strange that such a man could find but little to praise and much to blame in the efforts of his missionary countrymen."

Texas. A correspondent of the Philadelphia Christian Observer, under date of Feb. 1848, writes that six ministers—two Old School, one Constitutional, and three Cumberland Presbyterians—have arrived in Texas, this season.

A law has been passed providing for the general introduction of the free school system. A bill has been introduced to prevent gambling. (Will it be carried?) Measures are about to be taken for the erection of a Penitentiary.

The Sunday School is prospering throughout the State, under the plan of operations of the Am. S. S. Union.

A Public Reading Room has been established at Houston, and a Lyceum is in contemplation.

A Mass Meeting has been recently held at Metamoras, Mexico, to take into consideration the importance of providing a public system of education for that portion of Mexico. It is in contemplation as soon as the way is open, to send Protestant missionaries from Texas to Mexico!

A Thousand Dollars for Geneva. The Rev. Mr. Kirk presented the appeal from the Evangelical Society of Geneva, in the Mercer street church, New York, (Dr. Skinner's,) on Sabbath Feb. 27, and a contribution of one thousand dollars was made on the spot for the interesting object.

The Creek Indians. The Rev. Mr. Hays, Bapt st missionary, says, in a letter to the Boston Recorder:—We have six churches in the Creek nation—several neighborhoods have prayer meetings, and churches would be formed if the missionaries could be obtained. Twenty large congregations could be sustained. I have four churches, twenty-four, forty, and forty-five miles from my house. I teach four days, leaving Monday and Saturday for travelling. The Christian Indians are rejoiced to see me. The people are very desirous of an instructor, and will frequently come miles to hear the Bible read.

Choctaw Mission. On the 9th of January a church was organized at Spencer Academy, consisting of sixteen members. One of the young men in the academy was received to the communion of the church by baptism. "Three others applied for admission," Mr. Ramsey writes, "whose conduct has been exemplary, and their sincerity undoubted; but it was considered advisable to postpone their reception until the next communion season, that they might obtain a better knowledge of the great truths of the gospel."

The Central African Presbyterian Church in Philadelphia—a beautiful edifice erected on Lombard Street, between Eighth and Ninth—was dedicated on Sabbath, Feb. 26, by religious solemnities appropriate to the occasion. Great praise is awarded to the Pastor, Stephen H. Gloucester, and to the Church, for the enterprise, toil and perseverance evinced in their efforts to erect this edifice. Their labors have been crowned with signal success by the liberal beneficence of many Christian friends in England. They have now one of the most neat and elegantly finished Church edifices in our city, which cost about $12,000 or $13,000, with accommodations for a congregation of seven or eight hundred persons, with an organ, all, or *very nearly all* paid for.

Converts from Popery. Says the Watchman of the Valley, the converts from Popery to Protestantism, in Cincinnatti, have become so numerous, that it is proposed to erect a new church in that vicinity for their accommodation.

Ministry at Large in Salem. Engine Co. No. 6, (Beckford street,) has bestowed upon Mr. Ball, of the Ministry at Large, in this city, the sum of $67,12, "to be distributed by him, for the benefit of the honest and deserving poor, in this city." This sum is, we understand, the amount of poll tax annually remitted to each member of that company, as to other members of the fire department. One or two of the other Fire Companies have it in contemplation to appropriate their bounty in the same manner.

Religion in Calcutta.—The recent baptisms of native converts by missionaries of the Free Church Missionary Society, and the interest manifested by their pupils, and others, in the truths of Christianity, have produced great excitement in that city. Among other expressions of hostility to the truth, the life of Doctor Duff, principal of the Seminary, has been threatened, like that of Doctor King, at Athens, and he has been warned not to go abroad without a guard, nor to venture out after nightfall at all.

GENERAL INTELLIGENCE.

The Remains of Mr. Adams. His Honor the Mayor of Boston, has issued an Order to pay respect to the memory of the late Hon. John Quincy Adams, by a Military and Civic Procession on the occasion of the arrival of his remains in this city, and he invites the State Governor and citizens generally to join in it. The Infantry and Lancers will form the escort.

News by the Britannia. This steamship, which arrived last Saturday the 4th inst., after a very rough passage of 21 days from Liverpool, brings intelligence of a slight improvement in commercial affairs, in the cotton market, and in money matters, and of some decline in flour and grain. Says the Times, "The stock of corn is great enough to prevent any serious rise under all ordinary circumstances."

Lord Bentick has proposed that in consideration of the debt of 45 millions pounds sterling due from Spain, for which Cuba stood pledged, the British government foreclose the mortgage, take possession of the island, emancipate the slaves, and put an end forever to slavery in the West Indies.

The Jewish Disabilities Bill remains yet undecided.

Mr. Bancroft and Lord Palmerston have had correspondence on the Navigation Laws in which some relaxation is suggested. A petition has been presented against it by the masters, mates and seamen in London, on the ground that it would ruin the mercantile interests of the country.

In regard to Postal Arrangements, the European Times says—"We believe there is no immediate prospect of an arrangement of this matter. The fault, for there is a fault, now rests entirely, we are led to believe, with the American Government: who, not content with terms of entire reciprocity, want, it seems, something more, *over and above fair reciprocity*, which is never likely, we think, to be granted."

In *Ireland*, disease and destitution are not diminishing, but still extending through the south and west. Multitudes are perishing not solely of the low impoverished, but also of those hitherto in comparatively good condition. In the midst of this poverty, the subscriptions to the Repeal Associations were larger at the two last meetings.

In *France*, the Prince de Joinville is said to be strongly in favor of the Italian movement, while his father the king, and Mr. Guizot, are as much opposed.

At *Naples*, the revolutionary movement has resulted in obtaining a national constitution for the kingdom of the Two Sicilies, on the principle of the French Charter of 1830. The liberty of the press and the royal inviolability, are secured. The Roman Catholic religion is however the exclusive national religion.

New License Law. The following are the outlines of a bill reported in the House of Representatives of this State, on Saturday last, for regulating the sale of spiritous liquors. it was reported by Mr. Emmons of Sturbridge:

"It prohibits the sale of all alcohol except for "medicinal and *sacramental* purposes;" selectmen of towns may license "discreet persons of good moral character" to sell such liquors for said purposes; and shall not license innholders, victuallers, or keepers of oyster shops or boarding-houses, to sell for any purpose whatever. The applicant for a license shall subscribe to a declaration that he will not purchase any alcoholic liquid for any other purpose than to sell as aforesaid; the licensed person shall keep up a sign, "Licensed to sell Alcohol." The person licensed shall keep a record of all sales, names of purchasers, whether minors or adults; and purchasers shall also sign the record. Any violation of the conditions forfeits the license.

Penalties—For one sale without license, without the means and appliances for being a common seller, a fine of $20. For being a common seller, without license, or having in possession liquors for the purpose of common selling, first conviction, fine of $100. Second conviction, imprisonment from 10 to 20 days. Third conviction, imprisonment from 30 to 90 days. On a fourth conviction the party "shall be adjudged a common and notorious offender," and be sent to the State Prison or House of Correction for a term not exceeding five years.

The lessor of a building to be used by an unlicensed seller, to be liable to a fine not less than $100. A violation of the law shall vacate the lease.

Whenever a justice of the peace, or a court, shall convict a person of the crime of drunkenness, or of being a common drunkard, the said justice or court shall, within ten days after the conviction, publish the same in a newspaper, at the expense of the county, giving name, age, occupation and condition of the person so convicted: and if, after such publication, any person shall sell to said convict any alcoholic liquor, he shall be fined $100, which forfeiture shall go to the wife or family of the convict, if he have any.

In all warrents for arrest under the law, authority may be given to search the premises of the party accused, and all liquors found therein may be used as evidence against him, and he declared forfeit by the court before which the offender shall be tried.—The search warrant may also be issued and executed as well after as before the arrest."

On this Bill the Traveller says, "It has been drawn up with much care, has been examined and revised by one of the best, and probably the most experienced criminal lawyers in the State, and has received the approbatiou of every member of the Committee, save one, who was opposed to *all* licensing."

Generals Worth and Scott. The causes which led to the arrest of the former by Gen. Scott, and to the suspension of the latter by Government, are as follows:—A letter signed *Leonidas* appeared in a *New Orleans* newspaper, and the summary of the two in the *Washington Union*, from which they were copied into a *Tampico* paper, reflecting on Gen. Scott.—Whereupon Gen. S. publishes an "Order" (No. 349) to the army, which comes down severely on the authors of those letters. Public rumor was hinting that Gen. S. meant General Worth. The latter writes to General S. and inquires whether "such was his meaning." General S. declines a direct answer, and virtually says, Whom the coat fits let him wear it. General Worth thereupon appeals in a letter to "the Constitutional Command in Chief at Washington," accuses Gen. Scott of having acted "in a manner unbecoming an officer and a gentleman," and encloses a copy of it to Gen. Scott.—An order is immediately issued from the "Head-quarters of the Army in Mexico," instructing Gen. Worth "to consider himself in a state of arrest within the limits of the city." Charge and specification—"Behaving with contempt and disrespect towards his Commanding officer." Gen. W. is accordingly arrested. Meantime Gen. W.'s letter reaches Washington, and Gen. Scott is suspended.

If our indignation against the war is exceeded by any other feeling, it is by wonder at the puerility and selfish regard for personal honor and deference manifested by some of the American officers.

The Treaty. The Senate went early into executive session, to-day, on the Treaty, as is presumed. You will perceive from the Washington correspondence of both the New York Herald and the Philadelphia North American, that two persons at least, other than Senators, have had a peep at the Treaty, and some of the papers which accompany it. Their making the matter public, to a very considerable extent, ought perhaps to aid Mr. Senator Allen in his efforts to rescind the rule of the Senate, making sundry acts of that body secret and confidential.

I hear, from a member of Congress, this evening, that the Treaty is in great doubt: that, among others, Mr. Webster has spoken strongly against it. The northern and north-western Whigs, generally, are said to be as much against it as are the Texas Senators, who are deadly hostile to its tenth article, which interferes with the titles to lands in Texas.

The Washington Union, of Saturday, 26th ult., has an article in reference to the rumors in circulation with regard to the Treaty which is now before the Senate. It asserts that the treaty was not, as is alleged, made by Mr. Trist by private instructions from Mr. Polk, and that the Cabinet knew nothing of it; that there is no provision in the treaty about the Wilmot Proviso, as has been stated; and that there is a large cession of country made to us, "of a greater extent than any country in Europe, except Russia"—that the territory does include the Bay of San Francisco in the 37—38 degree of north latitude. "In fact," adds the Union, "we acquire, according to the reported stipulations of the treaty, all the best ports on the Pacific line in California, even counting down to the extreme Cape in the Peninsula. We shall gain some of the finest harbors in the world: harbors which are essential to the comfort and convenience of the six or seven hundred whale ships that flock to this region. On this account alone, Massachusetts may well boast of the acquisition, if it should be accomplished."

The National Intelligencer has the following on the subject:

The Treaty is under consideration by the Senate. The sittings on such questions being with closed doors, no one can say what developments have been made in regard to its ultimate fate. It is now said, with what certainty we do not know, that the treaty is not acceptable to the Senate in its present shape. Whatever becomes of it, the Senate will not decide in one way or the other but upon sufficient motive. The general expectation out of this city undoubtedly is, that the Treaty will be ratified.

The Present Government of Mexico.—The information contained in the subjoined extract, from a Mexican correspondent of the New Orleans Delta, is, at this particular moment, of great and gratifying interest:—"The present Government, we are assured by persons fully informed in regard to affairs in Mexico, is the strongest that has been established in Mexico for many years, and is fully adequate, without even the aid of General Scott, and of our army, to enforce any peace it may conclude. It has collected around it the strongest men in the country, who are pledged to uphold it in its efforts to bring about a peace. It is believed that the present is a favorable opportunity—the most favorable which has presented itself since the commencement of this war, or that is likely to occur, for the conclusion of a satisfactory and practicable peace. The evidence of the inclination of the Mexican Government to peace is to be found in the address of President Pena y Pena, through his minister, Luis de la Rosa, in reply to the manifesto of the State Government of San Luis, in which he says that it is the policy of this Government to make a peace, that he intends to do so, and that the United States are willing to accept terms honorable to both parties."

A general meeting of the professors of the University of Konigsberg, (Prussia,) was held lately, at which by a majority of 22 against 7, the resolutions was carried that in future Jews, as well as Catholics should be admitted to the professorial chair of that University.

Remarks of Mr. Holmes' of South Carolina, in the House of Representatives, on the death of Mr. Adams. Mr. Speaker: The mingled tones of sorrow, like the voice of many waters, have come unto us from a sister state—Massachusetts, weeping for her honored son. The state I have the honor in part to represent once endured, with yours, a common suffering, battled for a common cause and rejoiced in a common triumph. Surely, then, it is meet that in this the day of your affliction we should mingle our griefs.

When a great man falls, the nation mourns; when a patriarch is removed, the people weep.—ours, my associates, is no common bereavement. The chain which linked our hearts with the gifted spirits of former times has been rudely snapped. The lips from which flowed those living and glorious truths that our fathers uttered are closed in death! Yes, my friends, Death has been among us! He has not entered the humble cottage of some unknown, ignorant peasant; he has knocked audibly at the palace of a nation!—His footstep has been heard in the hall of a state! He has cloven down his victim in the midst of the councils of a people! He has borne in triumph from among you the gravest, wisest, most reverend head! Ah! he has taken him as a trophy who was once chief over many states, adorned with virtue, and learning, and truth; he has borne at his chariot-wheels a renowned one of the earth.

There was no incident in the birth, the life, the death of Mr. Adams not intimately woven with the history of the land. Born in the night of his country's trubulation, he heard the first murmurs of discontent; he saw the first efforts for deliverance. While yet a little child he listened with eagerness to the whispers of freedom as they breathed from the lips of her almost inspired apostles; he caught the fire that was then kindled, his eye beamed with the first ray; he watched the day spring from on high, and long before he departed from earth it was graciously vouchsafed unto him to behold the effulgence of her noontide glory.

His father saw the promise of the son and early led him by the hand to drink of the very fountains of light and liberty itself. His youthful thoughts were kindled with the idealism of a republic, whose living form and features he was destined to behold visibly. Removed at an early age to a distant country, he there under the eye of his father, was instructed in the rigid lore of a Franklin, as I have heard him say. His intellect was expanded by the conversations, and invigorated by the acute disquisitions of the Academicians, whose fiery zeal, even at that early period, was waking up the mind of France to deeper thoughts, bold inquiries and more matured reflection—to result ultimately, as we all know, in terrific action. Returning to this country, he entered into the cool cloisters of the college; passed through the various stages to acquire that discipline of mind which intense study can alone impart; and thence, as he was about to emerge, appeared those buds of promise which soon blossomed into those blushing honors he afterward wore so thick around him. His was not the dreamy life of the schools; but he leaped into the arena of activity, to run a career of glorious emulation with the gifted spirits of the earth. He saw the efforts to place his country on a deep and stable foundation, where it now rests. He had seen the colonies emerge into states, and the states cemented into union, and realized, in the formation of this confederated republic, all that his ardent hopes had pictured out in the recesses of schools.

Young as he then was, he contributed, by the energy of his mind and the vigor of his pen, to support the administration of Washington, who, we have just been told, transferred him at an early age to a foreign court; scarcely initiated into its diplomacy before his services were required for another and a more extended sphere. Passing from that, he returned to his own country, and was placed by the suffrages of his state in the chamber at the other end of this Capitol: and there the activity of his mind, the freedom of his thought, the independence of his action, rendered him to his constituents for the time being unacceptionable, by uniting him to the policy of Mr. Jefferson. He retired from the halls of Congress; but he went to no ignoble ease.—Wearied with the toils, heated with the contests, covered with the dust of politics, he withdrew to the classic groves of Cambridge, and there he bathed his weary mind in the pure streams of intellectual rest. Purified, refreshed, invigorated, he came forth, after severe study and devout prayer, to do his country service. He was sent immediately to Russia, as has been stated, not to repose amid the luxuries of courts, or in rich saloons amid the glitter of lights and the swell of voluptuous music, but to watch the swell and play of those shadowy billows with which all Europe heaved beneath the throes of the great heart of France.

Mr. Adams saw and felt that the pulse of freedom day by day beat feebler and feebler throughout the continent. He counselled the Ministers of Russia. He was one of those who stimulated them to wake from their torpor, and he had the satisfaction to behold, from the frozen regions of the north, those mighty hordes pour out from the sunny nations of the south to give deliverance to people, states and powers.—His own country demanded his services, and he became, with Gallatin and Clay, a mediator of that peace between two nations, which we trust shall exist forever, while the only contest shall be those of good will on earth and mutual brotherhood. He went—as his father had gone after the first war of the Revolution—upon the termination of the second war, to the Court of St. James. He remained not long before another sphere was opened to him. As Secretary of State for eight years he fulfilled the arduous duties incident to that high post in a country just emerging from conflict. To the highest office of the people he was quickly raised; and how in that sphere he moved, with what ease, ability and grace, we all know, and history will record; he crushed no heart beneath the rude grasp of proscription; and he left no heritage of widows' cries and orphans' tears.

He disrobed himself with dignity of the vestures of office, not to retire to the shades of Quincy, but in the maturity of his intellect, in the vigor of his thought, to leap into this arena, and to continue, as he had begun, a disciple, an ardent devotee at the temple of his country's freedom. How, in this department, he ministered to his country's wants, we all know and have seen. How often we have crowded into that aisle and clustered around that now vacant desk, to listen to the counsels of wisdom as they fell from the lips of the venerable sage, we can all remember, for it was but of yesterday. But what a change! How wondrous! how sudden! 'Tis like a vision of the night. That form which we beheld but a few days since is now cold in death!

But the last Sabbath, and in this hall he worshipped with others. Now his spirit mingles with the noble army of martyrs and the just made perfect, in the eternal adoration of the living God. With him "this is the end of earth." He sleeps the sleep that knows no waking. He is gone—and forever! The sun that ushers in the morn of that next holy day, while it gilds the lofty dome of the Capitol, shall rest with soft and mellow light upon the consecrated spot beneath whose turf forever lies the Patriot Father and the Patriot Sage.

The text of Rev. R. R. Gurley's Funeral Discourse was from Job xi. 17: "And thine age shall be clearer than the noon-day; thou shalt be as the morning; and thou shalt be secure, because there is hope."

The two Hymns sung on the occasion were as follows:—

Hear what the voice from heaven proclaims
For all the pious dead!
Sweet is the savor of their names,
And soft their sleeping bed.

They die in Jesus and are blessed;
How kind their slumbers are!
From sufferings and from sins released,
And freed from every snare.

Far from this world of toil and strife,
They're present with the Lord!
The labors of their mortal life
End in a large reward.

How blest the righteous when they die,
When holy souls retire to rest!
How mildly beams the closing eye!
How gently heaves th' expiring breast!

So fades a summer cloud away:
So sinks the gale when storms are o'er:
So gently shuts the eye of day:
So dies a wave along the shore.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell!
How bright th' unchanging morn appears!
Farewell, inconstant world, farewell.

☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, for public worship, to be conducted by clergymen in the city and vicinity.

☞ Rev. Samuel Osgood of Providence, R. I., will preach on Sabbath Evening, March 12th.

☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the Society. march11

☞ TO BENEVOLENT SOCIETIES. Officers and Distributors of Charitable Societies, are invited to attend the regular meeting of the "Association of Delegates" in Hall No. 3, Tremont Temple, on Tuesday, 14th inst, at 3 o'clock, P. M. Societies will please send in their Monthly Reports.

By order of the Board of Managers,
F. W. WOODWARD, Sec'ry.
march11 Society for Prevention of Pauperism.

☞ REMOVAL. The Irish Protestant Society, of which Rev. J. Fisher is Pastor, has removed from Washington Street, to Harmony Hall, No. 21, corner of Hanover and Cross Streets.

Divine Service every Sunday at the usual hours, and devotional exercises in the Evening at 7 o'clock.
march11

MARRIAGES.

In Cambridge, Feb. 21, by Rev Mr Ware, Mr Joshua Burt of Peru, Vt., to Miss Rebecca B. Lakin.

In Charlestown, by Rev Mr Ellis, Mr Warren Tapley to Miss Caroline W., daughter of the late Mr James Smith.

In Waltham, on Wednesday evening, by Rev Mr Hill, Mr William G. Baker of Lowell to Miss Sarah M., daughter of Dr Eben'r Hobbs of W.

In Quincy, Feb. 23, by Rev William P. Lunt, Wm. B. Bugbee, M. D., to Miss Rebecca R., daughter of Capt L. G. Horton, both of Q.

In Salem, Feb. 17, Mr Aaron Rogers of Newton to Miss Harriet N. Jewett; 27th, Mr Matthew Carey West to Miss Mary Jane Fellows, both of S. 20th ult, by Rev Dr Flint, Mr Thomas Burke to Mrs Jane W. Fisher, both of Georgetown. By the same, Mr John Baker, Jr., to Miss Elizabeth M. Martin.

In Greenfield, Feb. 23, Mr Henry Allen to Miss Elizabeth, daughter of Henry W. Clapp, Esq.

In Cabotville, March 1, by Rev C. Nightingale, Mr George P. Stebbins, to Miss Hannah P. Morris.

In Peterahm, Feb. 29, by Rev E. Nute, Merick Blanchard of Boston to Lucy A. Hammond of P.

DEATHS.

In this city, 4th inst, at his residence, Stephen Brown, Esq., 84.

In Somerville, 2d inst, Nicholas Devereux, Esq., son of the late James Devereux of Salem, and a graduate of Harvard University in the class of 1829.

In Dedham, 6th ult, Mrs Sarah Richards, 84.

In Salem, on Monday, Feb. 28th, Clara, daughter of John H., and Sarah Augusta Nichols, 15 mos.

In Northfield, Feb. 6, Mr Solomon Field, 48; 19th, Mr Medad Field, 90. [Son and father.]

In Cabotville, Feb. 29, Mr David Lafayette Stebbins, 23.

In Marblehead, Mrs Sarah Brown, 80.

In Newburyport, Mrs Sarah S. K. Stanwood, wife of Mr Atkinson Stanwood, and daughter of Mr John Rogers of Boston, 33.

In Dover, N. H., Dea Abram Andrews, 44.

In New York, on the 26th ult, Mrs Sarah Salisbury, wife of Thomas Denny, Esq., and daughter of John Tappan, Esq., of this city, 37.

ATTRACTIVE DISPLAY OF NEW GOODS.

JUST RECEIVED, 2 boxes of beautiful objects and works of art from England; which, with the elegant articles remaining from the Faneuil Hall Bazaar, will be on sale Monday, and a few following days, from 11 till 2 o'clock—and from ½ past 3 till 5; at 21 Cornhill, up *stairs*.
Admittance Free. march11

CARPETS.

ONE of the largest and perhaps the most choice Stock of Carpeting in the market, embracing all the usual quantities from the most approved manufactories that have been tested for durability in fabric and colors. Tapestry, Brussels, 3 Ply, Superfine and Medium qualities manufactured to order, in new patterns, adapted to Parlors, Basements and Chambers—Painted Floor Cloths for Dining Rooms, Entries, Ships Cabins, Railroad Cars, &c. Straw Matting, Stair Rods, Window Shades and Fixtures, Cotton and Woollen Bockings from ½ to 3 yards wide. Rugs, Mats, &c., to which the attention of purchasers at wholesale or retail is respectfully solicited at the Hanover Street Carpet Warehouse, corner of Blackstone Street, by
march11 os3m WM. P. TENNY.

LITTELL'S LIVING AGE, No. 200. Price 12½ cents.
Contents.
1. The Friends of the African.
2. Memoir of Elizabeth Fry.
3. D'Aubigne's Germany, England and Scotland.
4. Cromwell's Unpublished Letters.
5. The Old Maid from Principle.
6. The Saint's Tragedy.
7. Life and writings of John Sterling.
8. Slave Trade and the West Indies.
9. The Miller Correspondence.
10. Wales—the British Boroti.
11. Foreign Miscellany.

Published every Week at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield streets.

☞ The Entrance to the Office is now in Bromfield Street. 1tis march11

GENTLEMEN'S HATS!

SPRING MODE.

COOK & COSTAR,

HATTERS,

NOS. 15 AND 17 COURT STREET,

INVITE THE ATTENTION OF THEIR PATRONS AND THE PUBLIC, to the

SPRING STYLE HAT

which they introduced on Saturday, the 4th inst.

Upon issuing the Fashion the present season, C. & C., would state that their arrangements with Messrs. Wm. H. Beebe & Co., (late Beebe & Costar,) of New York, will enable them to produce a Hat, which for beauty of design, richness of material, and elegance of style, can be unapproached and inimitable.

As they have an experienced Shaper always in readiness, Gentlemen can have their Hats fitted to the oval of their heads so as to conform to the features of the wearer, and preserve the original symmetry of the Hat.

Those residing at a distance can be supplied with Hats of the Spring style by sending per mail the precise length and breadth of the Hat worn by them.

CLOTH AND FANCY CAPS.

A great variety of the latest New York and Paris styles.
Boston, March 11, 1848. 6tis

RE-OPENING
—OF—
JEWETT & PRESCOTT'S
SILK AND SHAWL STORE,
—IN—
MILK STREET,
A FEW STEPS FROM WASHINGTON STREET.

RECEPTION BY THE LATEST ARRIVALS,
—OF—
500 PACKAGES
SILK GOODS AND SHAWLS,
Unsurpassed in Beauty and Variety of
NEW STYLES,
By any assortment in the United States

JEWETT & PRESCOTT'S PLAN, OF COMBINING THE
WHOLESALE AND RETAIL
BUSINESS in Milk street, has received PUBLIC APPROBATION of the MOST DECIDED CHARACTER, which circumstance has rendered the Enlargement of their Establishment absolutely necessary.
THE MILK STREET
Silk and Shawl Store,
HAS ACCORDINGLY BEEN
ENLARGED, RE-MODELED AND IMPROVED,
from one Extreme to the other, and now
PRESENTS ITS APPEARANCE
TRULY MAGNIFICENT,
AND WORTHY THE NOTICE OF PURCHASERS FROM EVERY SECTION
OF
NEW ENGLAND.

☞ The Complete Sale of J. & P.'s Stock during the months of January and December, enables them to open the SPRING BUSINESS without a Dollar's Worth of Old Goods, which cannot be said by any other firm in the City of Boston.

THE ABOVE
500 PACKAGES
NOW OPENING, CONTAIN
LONG AND SQUARE SHAWLS,
OF EVERY DESCRIPTION.
SILKS AND SATINS,
FOR DRESSES,
All of which are in Colors, Designs and Qualities, wholly arranged by ourselves, and Manufactured for the MILK STREET SILK AND SHAWL STORE,
ALONE!!!

—ALSO—
VISITES, AND VISITE SILKS,
VELVETS,
CHOICEST QUALITIES OF
Bombazines, Alpines, Alpaccas,
AND A LARGE VARIETY
of Goods that do not come under the head of Silks and Shawls. It is an UNDENIABLE FACT that a very large Proportion of the
SILK GOODS
—AND—
SHAWLS
CONSUMED IN NEW ENGLAND, PASS THROUGH OUR HANDS,
and this Circumstance alone sufficiently demonstrates to Purchasers the advantage of Buying at HEAD QUARTERS, and from FIRST HANDS, where the
LOWEST PRICES,
—AND—
LATEST STYLES OF GOODS,
CAN ALWAYS BE SECURED.

THE LADIES,
WILL FIND OUR RETAIL DEPARTMENT
UNDER THE
MOST PERFECT MANAGEMENT,
AND FILLED WITH
CHOICE AND FASHIONABLE GOODS,
DIFFERENT FROM THOSE TO BE FOUND ELSEWHERE.
JEWETT & PRESCOTT,
MILK STREET,
NEXT TO THE OLD SOUTH CHURCH.
march11 2mis1mos

OLIVER HOLMAN,
NO. 124 STATE STREET,
Boston,
BLANK BOOK MANUFACTURER,
STATIONER,
and general Agent for
PERKINS SUPERIOR CARDS,
—FOR—
Railroad Tickets, Business and Address Cards.
A large Assortment of
BLANK ACCOUNT BOOKS,
of various qualities, and adapted to almost every business, constantly for sale. Books made to order with despatch, and particular attention given to the manufacture of Books of unusual and difficult patterns.
Banking, Insurance, Manufacturing and Railroad Corporations, Merchants and others furnished with complete sets, or single books to order, which will be warranted satisfactory in every respect.
STATIONERY
of every description, *Commercial and Law Blanks, Copying Presses and Materials, Drawing and Profile Papers* and various articles for Engineers, Artists and Schools, for sale low.
Binding and Ruling to any desired patterns.
march11 1yis

PER SWITZERLAND.

MORE CHOICE FAMILY LINENS!

Benj. & E. Jacobs & Co.,
NO. 35 TREMONT ROW,
(*A FEW DOORS NORTH OF TREMONT HOUSE*)
Have received, per ship Switzerland, packages of 7-8, 4-4, 9 8 and 5-4 SHIRTING and PILLOW CASE LINENS, put up expressly for their trade by one of the
BEST BLEACHERS IN IRELAND,
and are of a very heavy undressed fabric. This importation, added to their former stock, comprises without doubt
THE BEST ASSORTMENT
(1000 Pieces!)
of LINENS to be found in the city. They are warranted PURE FLAX, grass bleached, and their strength is in proportion to the weight of stock, each piece of 27 yards weighing from 8 to 9 lbs. Families and others in want of
First Rate Linens,
are respectfully invited to examine the assortment, as they will be sold for a
SMALL ADVANCE,
either at Wholesale or Retail. Also FRONTING LINENS, from the same Bleacher. is march11

A LADY in Troy, N. Y., who had been given up by her physicians, sends us the following:
Troy, May 15, 1846.
Mr. Fowle,—In October last, I took a violent cold, which settled on my lungs and produced a hacking cough, accompanied with night sweats, which reduced me very low. A few days after I was taken I employed one of our best physicians, but received no help; I tried another, but with no better success, and finally a third, still growing worse all the while. At this stage of the disease I was reduced so low as to be *unable to turn myself in bed*, or sit up while my bed was made. My physicians finally gave me up, and said that I had the *consumption*, and that there was *no help for me*. My friends advised me to try *Wistar's Balsam of Wild Cherry*, but the Doctors objected, said that it would only hurry me out of the world; I finally procured a bottle, and by using *three bottles* I was restored to perfect health. MRS. SARAH LAWSON.
None genuine, unless signed I. BUTTS on the wrapper.
For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. march11

CORBETT'S UNRIVALLED
COMPOUND SYRUP OF SARSAPARILLA.

THE Subscribers having purchased of Dr. Corbett, of Shaker Village, Canterbury, N. H., the exclusive right for the sale of this invaluable preparation, now offer the same to the public, under the amplest testimonials as to its signal and efficacious qualities. It stands unrivalled in cures of the most inveterate cases of Scrofula and all diseases of the Blood. It also, by its powerful alterative qualities securely and permanently effects a full restorative to Health in cases of Chronic Inflammation of the Digestive Organs, Dyspepsia or Indigestion, Jaundice, Weakness and Soreness of the Stomach, Salt Rheum; all Cutaneous Eruptions, Erysipelas, &c., &c.
The fact is well established by Medical Writers.—The Phthisis Pulmonachs or *Consumption*, a disease most fatal in this Country, most generally originates in a Scrofulous state of the System. Diseases of the Liver and affections of the Biliary secretions often originate with persons of Scrofulous taint. And before such diseases can be mitigated or arrested, this Scrofulous Diathesis must be removed. This, the present preparation, is warranted *Effectually to do.*
The Formula has been laid before the New Hampshire Medical Society and was there approved. And the celebrated Dr. Twitchell of Keene, N. H., who has personally tested its virtues, and approves and prescribes this medicine in his general practice, pronounces it, the *best preparation* of Sarsaparilla *ever known*" and cordially affords it his full commendation.
It is not the design or purpose of the Originator or the Proprietors of this Medicine, to attempt to bring it into notice or repute, by publishing accounts of extraordinary cures it has effected, or the great relief and benefit which hundreds and thousands have realised from its use.
But the Proprietors rely upon the *merits of this* medicine *alone* to bring it into general use. Its virtues have been tested through a process of years in every form of Scrofula affection, &c. And it is designed as a permanent, substantial and standard medicine, and may always be depended upon by the Medical Faculty and all others to be just what it purports to be. The *form* of this preparation, its Component *Parts*, &c., have been placed with the most distinguished Physicians of the country. Among those in this city, are Dr. J. C. Warren, Dr. J. W. Warren, Dr. J. Hayward, Dr. Edward Reynolds, Jr., Dr. John Jeffries, Dr. J. V. C. Smith and others. Several of whom have given their names in writing in favor of this medicine.
At the recent Exhibition of the Massachusetts Charible Association, held in this city, September 1847, the Judges on Chemicals made the following report.
"The Compound Syrup of Sarsaparilla as prepared by Dr. Corbett of the Shaker Society, Canterbury, N. H., the Committee have carefully examined. It comes sustained by the names of the most distinguished Physicians in the country, and from a knowledge of its component parts, the Committee cannot but express their full belief as to its efficacious qualities. The ingredients entering into its composition are of such a highly useful and alterative quality, that the Committee, willingly pronounce it to be the best preparation of Sarsaparilla Syrup yet known; and as such think it deserving of a Diploma." (Signed by)
John W. Webster, Professor of Chemistry in Harvard College.
Martin Gay, M. D., Chemist, Boston.
J. V. C. Smith, M. D., Editor of the Boston Medical and Surgical Journal—and others.
Under a full conviction of the virtues of this medicine, without accumulating facts as to the same, the Proprietors with all confidence now place it before the public as a preparation not equalled by any, yet even discovered.
For sale by the Proprietors, in any quantity.
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GENTLEMEN'S FURNISHING STORE!
FREDERICK A. GUSHEE, (late a Salesman at Darwin Chaffin's,) has taken the new Granite Store, 263 Washington St., third door north of Winter st., where may be found the richest and best assortment of GENTLEMEN'S FURNISHING GOODS in the city.
He has made arrangements to receive from Paris the best and newest style of CRAVATS, SCARFS, &c., as soon as they are out, and will receive by the English Steamers many desirable Goods every fortnight through the Spring, Summer and Autumn.

POETRY.

In the year 1821, a Mrs. Blake perished in a snow-storm in the night time, while travelling over a spur of the Green Mountains in Vermont. She had an infant with her, which was found alive and well in the morning, being carefully wrapped in the mother's clothing:

THE MOTHER PERISHING IN A SNOW-STORM.

BY SEBA SMITH.

The cold winds swept the mountain's height,
And pathless was the dreary wild,
And 'mid the cheerless hours of night
A mother wander'd with her child.
As through the drifting snow she press'd,
The babe was sleeping on her breast.

And colder still the winds did blow,
And darker hours of night came on,
And deeper grew the drifts of snow;
Her limbs were chill'd, her strength was gone.
"Oh, God!" she cried, in accents wild,
"If I must perish, save my child!"

She stripp'd her mantle from her breast,
And bared her bosom to the storm,
And round the child she wrapp'd the vest,
And smiled to think her babe was warm.
With one cold kiss, one tear she shed,
And sunk upon a snowy bed.

At dawn a traveller passed by,
And saw her 'neath a snowy veil;
The frost of death was in her eye,
Her cheek was cold, and hard, and pale--
He moved the robe from off the child,
The babe looked up and sweetly smiled.

THE HONEST MAN.

BY GEORGE HERBERT.

Who is the honest man?
He that doth still, and strongly, good pursue;
To God, his neighbor, and himself, most true;
Whom neither force, nor fawning, can
Unpin, or wrench from giving all their due.

Whose honesty is not
So loose or easy, that a ruffling wind
Can blow away, or glittering look it blind;
Who rides his sure and even trot,
While the world now rides by, now lags behind.

Whom none can work or woo,
To use in anything a trick, or sleight,
For above all things he abhors deceit;
His words and works, and fashions too,
All of a piece; and all are clear and straight.

Who never melts or thaws
At close temptations. When the day is done,
His goodness sets not, but in dark can run.
The sun to others writeth laws,
And is their virtue. Virtue is his sun.

MISCELLANEOUS.

THE RED SHOES.

BY HANS CHRISTIAN ANDERSEN.

TRANSLATED BY ANNA MARY HOWITT.

There was once a little girl who was very pretty and delicate, but in summer she was forced to run about with bare feet, she was so poor, and in winter wear large wooden shoes, which made her little instep quite red, and that looked so dangerous!

In the middle of the village lived old Mother Shoemaker; she sat and sowed together, as well as she could, a little pair of shoes out of old red strips of cloth; they were very clumsy, but it was a kind thought. They were meant for the little girl. The little girl was called Karen.

On the very day her mother was buried, Karen received the red shoes and wore them for the first time. They were certainly not intended for mourning, but she had no others, and with stockingless feet she followed the poor straw coffin in them.

Suddenly a large old carriage drove up, and a large old lady sat in it: she looked at the little girl, felt compassion for her, and then said to the clergyman:

"Here, give me the little girl; I will adopt her!"

And Karen believed all this happened on account of the red shoes, but the old lady thought they were horrible, and they were burnt. But Karen herself was cleanly and nicely dressed; she must learn to read, and sew; and people said she was a nice little thing, but the looking-glass said: "thou art more than nice—thou art beautiful!"

Now the queen once travelled through the land, and she had her little daughter with her. And this little daughter was a princess, and people streamed to the castle, and Karen was there also, and the little princess stood in her fine white dress in a window, and let herself be stared at; she had neither a train nor a golden crown, but splendid red morocco shoes. They were certainly far handsomer than those Mother Shoemaker had made for little Karen. Nothing in the world can be compared with red shoes.

Now Karen was old enough to be confirmed; she had new clothes, and was to have new shoes also. The rich shoemaker in the city took the measure of her little foot. This took place at his house; in his room where stood large glass cases, filled with elegant shoes and brilliant boots. All this looked charming, but the old lady could not see well, and so had no pleasure in them. In the midst of the shoes stood a pair of red ones, just like those the princess had worn. How beautiful they were! The shoemaker said also that they had been made for the child of a count, but had not fitted.

"That must be patent leather," said the old lady, "they shine so!"

"Yes, they shine!" said Karen; and they fitted, and were bought; but the old lady knew nothing about their being red, else she would never have allowed Karen to have gone in red shoes to be confirmed. Yet such was the case.

Everybody looked at her feet; and when she stepped through the chancel-door on the church pavement, it seemed to her as if the old figures on the tombs, those portraits of old, preachers and preachers' wives, with stiff ruffs, and long black dresses, fixed their eyes on her shoes. And she thought only of them as the clergyman laid his hand upon her head, and spoke of the holy baptism, of the covenant with God, and how she should be a matured Christian; and the organ pealed so solemnly, the sweet children's voices sang, and the old music directors sang; but Karen only thought of her red shoes.

In the afternoon, the old lady heard from every one that the shoes had been red, and she said that it was very wrong of Karen, that it was not at all becoming, and that in future Karen should only go in black shoes to church, even when she should be older.

The next Sunday was the sacrament, and Karen looked at the black shoes, looked at the red shoes—looked at them again, and put on the red shoes.

The sun shone gloriously; Karen and the old lady walked along the path through the corn; it was rather dusty there.

At the church door stood an old soldier with a crutch, and with a wonderfully long beard, which was more red than white, and he bowed to the ground, and asked the old lady whether he might dust her shoes. And Karen stretched out her little foot.

"See what beautiful dancing shoes!" said the soldier; "sit firm when you dance;" and he put his hand out towards the soles.

And the old lady gave the old soldier an alms, and went into the church with Karen.

And all the people in the church looked at Karen's red shoes, and all the pictures; and as Karen knelt before the altar, and raised the cup to her lips, she only thought of the red shoes, and they seemed to swim in it; and she forgot to sing her psalm, and she forgot to pray, "Our Father in heaven!"

Now all the people went out of church, and the old lady got into her carriage. Karen raised her foot to get in after her, when the old soldier said,

"Look, what beautiful dancing shoes!"

And Karen could not help dancing a step or two, and when she began, her legs continued to dance; it was just as though the shoes had power over them. She danced round the church corner, she could not leave off; the coachman was obliged to run after and catch hold of her, and he lifted her in the carriage, but her feet continued to dance so that she trod on the old lady dreadfully. At length she took the shoes off, and then her legs had peace.

The shoes were placed in a closet at home, but Karen could not avoid looking at them.

Now the old lady was sick, and it was said she could not recover. She must be nursed and waited upon, and there was no one whose duty it was so much as Karen's. But there was a great ball in the city, to which Karen was invited. She looked at the old lady, who could not recover, she looked at the red shoes, and she thought there could be no harm in it; she put on the red shoes, she might do that also, she thought. But then she went to the ball and began to dance.

When she wanted to dance to the right, the shoes would dance to the left; and when she wanted to dance up the room, the shoes danced back again, down the steps, into the street, and out of the city gate. She danced, and was forced to dance straight out into the gloomy wood.

Then it was suddenly light up among the trees, and she fancied it must be the moon, for there was a face; but it was the old soldier with the red beard; he sat there, nodded his head, and said, "look, what beautiful dancing shoes!"

Then she was terrified, and wanted to fling off the red shoes, but they clung fast; and she pulled down her stockings, but the shoes seemed to have grown to her feet. And she danced, and must dance, over fields and meadows, in rain and sunshine, by night and day; but at night it was the most fearful.

She danced over the churchyard, but the dead did not dance—they had something better to do than to dance. She wished to seat herself on a poor man's grave, where the bitter tansey grew; but for her there was no peace nor rest; and when she danced towards the open church door, she saw an angel standing there. He wore long white garments; he had wings which reached from his shoulders to the earth; his countenance was severe and grave; and in his hand he held a sword, broad and glittering.

"Dance shalt thou!" said he—"dance in thy red shoes till thou art pale and cold! till thy skin shrivels up, and thou art a skeleton! Dance shalt thou from door to door, and where proud vain children dwell thou shalt knock, that they may hear thee and tremble. Dance shalt thou ——"

"Mercy!" cried Karen. But she did not hear the angel's reply, for the shoes carried her through the gates into the fields, across roads and bridges, and she must keep ever dancing.

One morning she danced past a door which she well knew. Within sounded a psalm; a coffin, decked with flowers, was borne forth. Then she knew that the old lady was dead, and felt that she was abandoned by all, and condemned by the angel of God.

She danced, and she was forced to dance through the gloomy night. The shoes carried her over stack and stone, and she was torn till she bled; she danced over the heath till she came to a little house. Here, she knew, dwelt the executioner; and she tapped with her finger at the window, and said, "Come out! come out! I cannot come in, for I am forced to dance!"

And the executioner said, "Thou dost not know who I am, I fancy! I strike bad people's heads off; and I hear that my axe rings!"

"Don't strike my head off!" said Karen; "then I can't repent of my sins! But strike off my feet in the red shoes!"

And then she confessed her entire sin, and the executioner struck off her feet with the red shoes, but the shoes danced away with the little feet across the field into the deep wood.

And he carved out little wooden feet for her, and crutches, taught her the psalm criminals sing; and she kissed the hand which had wielded the axe, and went over the heath.

"Now I have suffered enough for the red shoes!" said she; "now I will go into the church, that people may see me!" And she hastened towards the church door: but when she neared it, the red shoes danced before her, and she was terrified, and turned round.

The whole week she was unhappy, and wept many bitter tears; but when Sunday returned, she said, "Well, now I have suffered and struggled enough! I really believe I am as good as many a one who sits in the church, and holds her head so high!"

And away she went, boldly; but she had not got farther than the churchyard gate before she saw the red shoes dancing before her; and she was frightened, and turned back and repented of her sin from her heart.

And she went to the parsonage, and begged that they would take her into service; she would be very industrious, she said, and would do everything she could; she did not care about the wages, only she wished to have a home, and be with good people. And the clergyman's wife was sorry for her, and took her into service; and she was industrious and thoughtful. She sat still and listened when the clergyman read the Bible in the evenings. All the children thought a deal of her; but when they spoke of dress, and grandeur, and beauty, she shook her head.

The following Sunday, when the family was going to church, they asked her whether she would not go with them; but she glanced sorrowfully as she went alone into her little chamber; there was only room for a bed and a chair to stand in it; and she sat down with her prayer book; and whilst she read with a pious mind, the wind bore the strains of the organ towards her, and she raised her tearful countenance, and said, "O God, help me!"

And the sun shone so clearly! and straight before her stood an angel of God in white garments, the same she had seen that night at the church door; and he no longer carried the sharp sword, but in its stead a splendid green spray, full of roses. And he touched the ceiling with the spray, and the ceiling rose so high, and where he had touched it there gleamed a golden star. And he touched the walls and they widened out, and she saw the organ which was playing; she saw the old pictures of the preachers, and the preachers' wives. The congregation sat in cushioned seats, and sang out of their prayer-books. For the church itself had come to the poor girl in her narrow chamber, or else she had come into the church. She sat in the pew with the clergyman's family, and when they had ended the psalm and looked up, they nodded, and said, "It is right that thou art come!"

"It was through mercy!" she said.

And the organ pealed, and the children's voices in the choir sounded so sweet and soft.—The clear sunshine streamed so warmly through the window into the pew where Karen sat!—Her heart was so full of sunshine, peace, and joy that it broke. Her soul flew on the sunshine to God, and there no one asked after the RED SHOES.

THE STORMY PETREL.

BY REV. E. E. ADAMS.

[From the Sailor's Magazine.]

On our recent passage from New York to Liverpool, we were almost daily visited by shoals of sea-monsters—such as black fish rolling lazily along,—porpoises in great numbers, rapidly bounding across our track, and sweeping in wide circles around us; and sperm whales, spouting and tumbling, approaching within pistol-shot, along-side, and sometimes advancing a few yards before us, where, as if harnessed to our stately ship, they seemed like foaming steeds speeding her "through the waters."—We had an occasional glance at the "terrible shark," which Schiller in his "Diver" very aptly names the "*hyena of ocean.*" And often did the delicate and beautiful sword-fish leap up to the light—his facile and finished weapon dripping with drops of brine.

We had the white gull sweeping wildly through the air, and uttering his dolorous note; and the sea-swallow, poised with pointed wings like a motionless vision over the top-gallant mast-head. But of all the wonders, great and small, that claimed our notice, the little petrels awakened within us the most lasting interest.—Hardly an hour passed, without a visit from several of these fairy birds; and generally during the day, we could count them by hundreds, flitting by the stern, floating carelessly on the sea-weed, or dancing on the very crest of a wavelet. When any thing eatable was thrown out, they hovered over it until it was consumed, or sunk below their reach. We at first wondered where these creatures rested at night, and were told they never slighted, but were always on the wing. The mystery was, however, soon solved by actual observation, as we often saw them in the evening twilight quietly at rest on the water, finding them also in the same attitude at break of day. It is an interesting inquiry, how they live without fresh water, or if they obtain it,—where? Not, surely, from the rain, for they have no means, that we can see, of securing it; besides, they would be deprived of it for weeks together in some seasons. It cannot be supposed that they obtain it from their food, as that floats on the water, and must be saturated with salt. They may possibly be so constituted, as to live without this beverage, so needful to land-fowl, but it is most likely *not* the fact. May they not procure it, where they probably retire for incubation, on the sea-meadows, of floating grass and weeds, which extend thousands of miles north and south of the equator, and which are so matted and firm as to afford a retreat for tortoise, serpents, and myriads of insects? We are told by historians that the ships of Columbus were so impeded by such a sea-growth, that the sailors supposed they had reached an island or a continent, and were actually in danger of being imbedded in a marsh. Whatever may be the solution of this question in ornithology, or of one equally curious, which might be raised about these floating meadows, the bird of which we write, considered only in its known habits and characteristics, is a unique and interesting object. Sailors call them Mother Cary's Chickens. I think ducklings would be a more appropriate name, as their habits and anatomy place them among the duck species. Who mother Cary is, probably the oldest could not tell us. Some daughter of Eve who has become immortal, it may be by her treachery and cruelty, or, which is more likely, by her kindness to Jack. Her chickens are legions, and although they cannot be particularly profitable to the old lady, they are certainly not very expensive, as they ingratiate themselves into the favor of every traveller on the seas, and seem sufficiently grateful for the crumbs, by which their cheerful activity is rewarded. Their bodies are very small and light, covered with the softest down and plumage. They have not brilliant decorations, but are endowed with what is far better—a brave heart, an enduring constitution, and a miraculous facility of foot and wing.

But I am writing nothing new. I will only add the following unworthy tribute to the memory of the little bird whose romantic life is worthy the study of the philosopher and the Christian:

TO THE STORMY PETREL.

They talk of the sweet-toned Nightingale,
That sings at eve in the shadowy vale;
And I love that bird of the twilight well,
But I love far better the stormy Petrel.

They praise the Red-breast, whose modest song;
Oft cheers us in winter months all the day long
And I love that vision of beauty well,
But I love thee better, thou wild Petrel.

They speak of the Sky-lark, that upward wings
His way to the heavens, and sweetly sings;
While woodland and meadow, and dingle and dell,
Thrill back the raptures that over them swell.

And I love the Lark in his home of cloud,
As he tells his joy to the world aloud;
But that fairy thing on the ocean-swell,
Is the bird for me now—"the stormy Petrel."

It is not for song nor for radiant wing,
That I love this lively, original thing;
But that out on the desert of waters wild,
It has many a tedious hour beguiled;

That from birth of morn to the close of day,
He dances and glides on our liquid way,
Then folding his wings to his downy breast,
On a wavelet's bosom is rocked to rest,

That when the storm-breath has maddened the sea,
He soars not away where the calm waters be;
But dashes along thro' the hurricane's strife,
With a heart and a wing for the battle of life.

Thy life hath its lessons, bright bird of the sea,
Speaking out from its silence and mystery;
Of duty and blessing, and love do they tell,
In thy strange career, brave little Petrel.

Like thee be my spirit in *this* happy hour,
Prepared for the *next* when the tempest may lower;
Be stirring like thee while the sunny days stay,
And be nerved for the dark ones when these pass away.

Like thee would I work in the desert of time,
Some action worth doing, some labor sublime;
Tho' the end of such labor no longer appear,
Than thy track on the wave, or thy wake in the air.

TWO VISITS TO QUINCY.

[The following was first published some months since in the Christian Palladium. It was copied into the Christian World last December. Its statements are authentic and true.]

"It was the writer's privilege, a short time since, to hold a *religious conversation* with the venerable sage, John Quincy Adams; and I now send you a brief outline of his interesting remarks. Trembling with years, and in feeble health, Mr. A.'s example in frequenting the house of God, and in the diligent perusal of the Scriptures, is worthy of all imitation.

My first visit to the venerable patriot was on a pleasant morning in August, in company with a spirited Teachers' Convention; numbering about one hundred gentlemen and ladies, from various States, who went in a body to pay their respects to Mr. A. He gave us a simpler hearty welcome to his mansion, the same plain, ancient, two-story house, which was occupied by his distinguished father.

The feeble old man, in plain dress, meets us at the door, shakes hands with all, invited us into his spacious, but now crowded parlor, kindly says he is glad to see us, wishes he had seats for us all to sit down,—"is very happy to see so many *gentlemen*, and especially happy to see so many LADIES, who are engaged in the good work of instructing the children of the country." And he playfully added, with a smile, "gentlemen, I have always found it pleasant to have the good opinion of the *men*, but still more gratifying to have the good opinion of the WOMEN."

After a few moments spent in conversation, singing, looking at the busts and portraits of Washington, and other worthies, adorning the entry and parlors, we partook of a refreshing draught of pure COLD WATER—the simple beverage which has given *him* strength for so many years,—and commending him, in our hearts, to God, we took our leave, thankful for the privilege we had enjoyed.

I spent the succeeding Sabbath at Quincy and observed that this fervent *octogenarian*, with a small and feeble frame, walked twice to meeting. His house stands about a *Sabbath-day's journey* from the *synagogue*. He walked without a cane, looked out all the hymns, *without glasses*, and stood during all the singing, and during all the prayers. So constant is he, that his neighbors remark, "If the President is not at meeting, when in town, we know he *must be sick*." His father, John Adams, belonged to the same church—that planted by the Pilgrims—and he was equally punctual. Mr. Charles Francis Adams, son of J. Q. A., and originator of the popular law for protecting fugitive slaves, is also a communicant of the same church, and seems to be walking in the same steps. Rare spectacle! three generations of illustrious men, walking in the same moral, "steady habits." All witnessed by the same town and the same church!

The day was unpleasant, and yet the large church was well filled, both forenoon and afternoon. Doubtless the punctuality is greatly owing to the example of such leading men. The venerable Josiah Quincy, Ex-President of Harvard College, occupying the delightful spot which his ancestors have held for more than two centuries, sits at church behind Mr. J. Q. A., and, with a few others, mostly in the vale of years, keeps him company, by rising to his feet during TWELVE PORTIONS OF THE SERVICE! How manly and invigorating this devout practice of our fathers. How enervating the lazy, unvaried posture of *sitting like a turkey upon her nest*, during almost the whole service!! Alas, give us the old paths, and the old men to walk in them.

SECOND VISIT.—Mr. Adams keeps (apparently) no servants. He delights not to be ministered unto, but to minister. Call at his house, and you find he is himself as one that serves. Ring or knock, and he comes himself to the door, extends his hand, and without the least *palaver*, conducts you to a chair in the sitting room, or parlor, and treats the humblest caller as an equal.

Being thus seated by him, after he had kindly made some remarks upon his health, &c., I observed to him that he was reputed to be a diligent reader of the Bible, but that, whilst his other opinions had been made so public, I had seen very little not one of his religious sentiments—the result of his long continued Bible-reading. I added, that if I was not indulging an unreasonable curiosity, and proposing an unwelcome request, I should be gratified to know what opinions he had formed upon a few points, particularly upon the character of Christ, and the Holy Spirit.

He replied, "I have never obtruded my religious views upon others; but I have no views to conceal." He said, "My practice, since I was thirty years of age, has been to read in the Bible, the first thing I do, every morning. [He has been always a very *early riser.*] "This practice I have followed with but few interruptions [for fifty years.] The versions which I have read, are (1) our common English Bible; (2) Thompson's translation of the Septuagint, a very literal translation; (3) the Latin Vulgate; (4) Calvin's Translation in French; (5) the Catholic translation in French; (6) Luther's translation in German; (7) the New Testament in Greek."

Upon naming each of the above versions, he made interesting remarks on their character, and the slight discrepancies between them; spoke of the different chronology of the Septuagint, &c.

He continued, "These are the versions I have used. My habit has been, to read, each morning, two chapters in one of these, and then the same in one of the others, comparing them together. In this way I have read them all through twice or more. Commentaries I have read not much, controversies not much. *But I have read the Bible.*" This last sentence he repeated with emphasis. He not only "*reads* the Bible," but endeavors to understand it; receives it is a revelation from God, and *believes it*. He compares, not only Scripture with Scripture, but version with version, Protestant with Catholic, ancient with modern.

Thus he has "*read the Bible.*" What views, on the great themes of revelation, has it given him?

He says,—"I do not find in the Bible, a Deity of three persons. Nor do I find Christ to be the Supreme God." Says he does not conceive of the Father as strictly a *person*, but a vast Being, incomprehensible and glorious, far transcending all our thoughts of a *person*. He is revealed as our Creator, &c., referring to such passages of Scripture as Ps. 19: 1, "The heavens declare the glory of God, and the firmament showeth his handy work."

He mentioned the three angels who came to Abraham's tent. Said he had no idea that they were the three persons of the godhead! I remarked that I apprehended the word "person" was used by many in the sense of the Latin word "*persona*." But with great readiness, Mr. Adams replied that he "did not let the Catholics off so;" that their word "*persona*" meant "person"—a *human being*, or one *like* a human being. In proof of this he referred to the use of the word in Latin plays, by Terence, Plautus, &c.; and quoted from Cicero's letters "*Contra ejus personam multa fecit*,"—"did many things *against his person*."

Mr. A. believes strongly in the pre-existence of Christ. Says he was certainly with the Father before men were made and before the world was. If not, Paul was mistaken!

He thinks "the Spirit is pure spirit." God, in love, moves upon the hearts of his children. The means or influence by which He does it is called his Spirit.

Mr A. evidently has thought much on these great subjects. He has *thought for himself*. He is strongly opposed to "creeds." Says, that although an Arian, he can subscribe to no human creed, whether Arian, Athanasian, Socinian, Unitarian, or Trinitarian. He takes the *Bible* for his creed, and tries to believe *that*. Says there is more in that than he can comprehend; trusts he shall know more hereafter; speaks like one who now sees through a glass darkly and dimly, but earnestly desires more clear and glorious light; trusts and believes that it is in reserve for him. On the verge of the grave, he is evidently sincere and earnest. No one could listen to him, without being impressed that he is honest. He laments his littleness of knowledge; confesses it; but longs to know more of God and of heaven.

Amid all his busy cares in life, he has studied God's word in many languages; has read it through in Latin, French, and German, more times than most persons have in English; and has himself made an entire metrical version of the Psalms! God be thanked for the strength that word has given to his servant, making him the fearless champion of Truth and of Right.

MR. ADAMS' KINDNESS.

The anecdotes related of the 'old man eloquent' would fill a volume. One of the most touching, and eminently illustrative of the devotedness which his domestic virtues called forth from those in his service, was recently narrated to us, in substance as follows:

A few years ago, John Quincy Adams was riding to the Capitol, his horses became unmanageable and overturned his coach, dashing the driver (an Irishman who had long been in Mr. Adams' employ) with great violence against a post or the corner of the building. He was taken up for dead, and carried to an apartment in the Capitol, under the room in which Mr. Adams breathed his last, followed by many persons, among them Mr. Adams himself. After some time the injured man was restored to consciousness, and apparently regardless of his own sufferings, turning his eyes anxiously around, his first words were, 'Is *Mr. Adams* safe?' Mr. Adams replied that he was unhurt. The poor fellow exclaimed, 'THEN I AM CONTENT,' and relapsed into an unconscious state. The venerable statesman was deeply moved at this evidence of affectionate regard for his welfare, and tears flowed down his cheeks. The wounded and suffering man was taken to the patriot's house, but did not survive until morning. Mr. Adams was engaged to speak in some important cause before the Supreme Court of the U. States, on that day, it is believed in the Amistad case; but his feelings were such that he went to the Court, and, stating the circumstances which had occurred, solicited, as a personal favor, the postponement of the case till the next day, which was accordingly granted. The tokens of mourning were placed upon Mr. Adams' doors, as if one of his own family had deceased; and the funeral took place from his house, and under his personal superintendence. Truly has it been said of the illustrious sage, that 'he concentrated affection *at home*.' [Salem Register.

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